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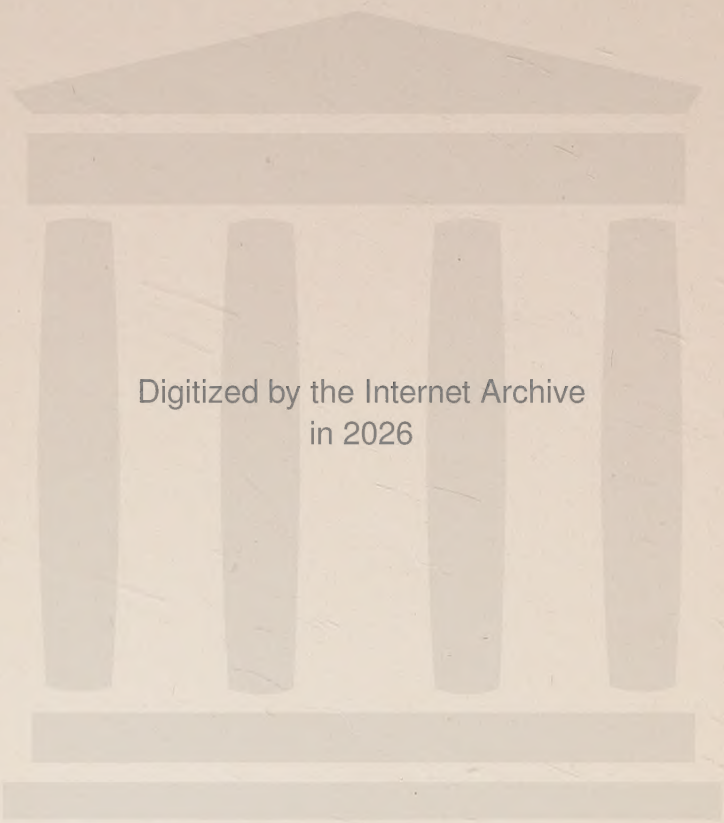

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THEOLOGICAL EDUCATION IN AMERICA

ROBERT L. KELLY, LL.D.

The Institute of Social and Religious Research was organized in January, 1921, as the Committee on Social and Religious Surveys. It conducts and publishes studies and surveys and promotes conferences for their consideration. The Institute's aim is to combine the scientific method with the religious motive. It coöperates with other social and religious agencies, but is itself an independent organization.

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THEOLOGICAL EDUCATION IN AMERICA

A STUDY OF ONE HUNDRED SIXTY-ONE THEOLOGICAL SCHOOLS IN THE UNITED STATES AND CANADA

By

ROBERT L. KELLY, LL.D.

EXECUTIVE SECRETARY, COUNCIL OF CHURCH BOARDS OF EDUCATION

With a Foreword by

RT. REV. CHARLES HENRY BRENT, D.D.

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THEOLOGICAL EDUCATION IN AMERICA
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FOREWORD

By The Rt. Rev. Charles Henry Brent, D.D.

Chairman of the Advisory Committee of the Survey of Theological Education in America

In the framing of their plans for the study of ministerial training in America, and in general criticism of their manuscript, the authors have had the assistance of an Advisory Committee whose members were selected for their intimate acquaintance with the seminary or general educational field. The members of the Advisory Committee, including myself, are:

Rt. Rev. Charles H. Brent, D.D., *Chairman,* Buffalo, N. Y.
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President Nathan R. Wood, Boston, Mass.

FOREWORD

The Advisory Committee has followed the work of this study with interest and approval. That work has been a laborious undertaking, carried through with untiring patience under the skillful leadership of Dr. Robert L. Kelly and his associates, Miss Lura Beam and Dr. O. D. Foster. The study has been pursued with scientific thoroughness and with complete freedom from partisan bias. We believe that it will be of real service to those responsible for training men for the ministry.

At the suggestion of the Advisory Committee, the Committee on Social and Religious Surveys, now the Institute of Social and Religious Research, authorized the convening of seminary men at central points to hear and discuss the findings of the study before those findings should be put in final shape for publication. Eleven such conferences were held in the following cities: Chicago, Hartford, New York, Philadelphia, Nashville, Cleveland, Montreal, Toronto, Vancouver, Berkeley and Minneapolis. At these conferences, which proved most helpful, representatives were present from nearly all the principal seminaries of the United States and Canada.

The study raises such questions as the following:

1. Are seminaries as constituted today effective in furnishing the churches with competent pastors and prophets? If not, why?

2. Are seminaries producing a high grade of scholarship such as will fit men for academic leadership as well as for the pastoral office?

3. What is the relation of the seminary to the university?

4. Are the curricula of the seminaries covering the whole field of responsibility of the ministry today?

5. What types of ministerial character are created by the seminaries?

The work speaks for itself and merits a thoroughgoing study. The graphic charts alone are of sufficient value to justify the labor and time expended on this volume.

INTRODUCTION

This study grew out of the widely-held belief that the machinery and the methods used in educating Protestant ministers were inadequate. It was asserted that the number and the quality of ministerial candidates had been on the decline for some time and that the churches faced a crisis because of the real or the prospective dearth of leaders. Many opinions were expressed as to the causes of this state of affairs thus generally conceded to exist, and many remedies were suggested; but few reliable and no comprehensive facts were available. Both the diagnoses and the prescriptions were based upon guesses. No thoroughgoing study of the seminaries had ever been made. It was in the belief that a painstaking investigation of the seminaries and a careful presentation of the results might be helpful in increasing the number and bettering the quality and distribution of Christian ministers, that the study was undertaken.

The members of the Committee on Social and Religious Surveys, which has since become the Institute of Social and Religious Research, had such considerations in mind when they authorized the study. They were aware that a number of preliminary studies of a partial character had been made under the auspices of the Young Men's Christian Association, the Council of Church Boards of Education, and especially the American Education Survey Department of the Interchurch World Movement. They authorized the utilization of all such material and gave instructions as well for a *de novo* approach to the entire problem of ministerial training, not only in all the seminaries in the United States and Canada engaged in training white Protestant ministers, but in the Bible and Religious Training Schools.

The executive and associate secretaries of the Council of Church Boards of Education, who jointly had been responsible

for the Interchurch study, were invited to direct this more comprehensive one. The Committee also authorized the appointment of an advisory committee and of a special educational counsellor, and later provided for the holding of regional conferences in various parts of the United States and Canada at which phases of the survey report were presented for discussion.

It is now three years since the study was begun. The elaborate schedules of the Interchurch Survey, which called for data on every phase of the theory and practice of the seminaries and training schools, were condensed and a new approach to the schools was made through schedules. There was general agreement, however, that the study should be more than statistical; and it was provided, therefore, that personal visits should be made by representatives of the study to not fewer than one hundred institutions. While these were the chief means of gathering new data, numerous other means and information sources were utilized—the reports of the United States Bureau of Education, the yearbooks of the churches, special studies and the catalogues and other printed matter of the institutions under consideration. All these data were organized and tested with the assistance of trained tabulators. As a further safeguard, much of the material having to do with details was submitted to the institutions for possible correction, and all of it was passed upon by numerous critics. The amount of the material was so great that it became necessary to eliminate that relating to the training schools and to present in this book only data bearing upon the topics designated by the headings of the chapters.

Manifestly, some perspective will be required at times on the part of the reader. An attempt has been made to keep up with the march of events however by submitting at the end of the book descriptions of about one hundred seminaries, approved by them as statements of fact for the year 1922-23. The reader with the professional or technical interest will find in the Appendix many of the tabulated data, often greatly condensed, upon which the subject-matter of the book is based.

The original data have been preserved and may be available for more intensive study.

The book deals confessedly with more or less surface indications. While recognizing the deeper spiritual influences operating in the making of ministers, it necessarily attempts to set them forth only as those influences may be objectively manifested. Certainly no more important problem is now confronting us than that of the adequate preparation of our spiritual leaders; and certainly there was never a time in the history of the world when greater demands were placed upon the Christian ministry. This book attempts to present statistical and other data that have been carefully gathered and fearlessly interpreted, and suggestions and even tentative conclusions that have gone through the fires of criticism from many educational and religious experts.

The men responsible for the training of our ministers form a heroic group. Often they work under great limitations and in the midst of manifold difficulties. They are men of devotion and of faith; and if this book shall stimulate them in any degree to renewed enthusiasm in their task, if it shall awaken in the large constituency they serve a more intelligent interest in the problems of ministerial training, it will have achieved its primary purpose.

R. L. K.

ACKNOWLEDGMENTS

The director desires to make acknowledgment primarily to Miss Lura Beam and Dr. O. D. Foster, who have worked with him with unstinted devotion from the beginning of this study to the end. Much of the original manuscript was prepared by them. All of it is the joint work of these two persons and the director, who must be considered chiefly responsible for the material here presented. Within the office of the Council of Church Boards of Education, the director and his associates were assisted by Miss Olive Dunn and Mrs. Virginia Merritt, tabulators, and by the Misses Esther Foster and Martha T. Boardman, secretaries.

While it is impossible to give the names of all who have made constructive suggestions in the production of this book, special reference should be made to the active assistance rendered by a number of the members of the advisory committee and by Dr. Paul Monroe, the educational counsellor. Numerous seminary presidents, professors and board members in the United States and Canada have given helpful criticism. Without the cordial coöperation of the seminaries themselves, and a host of sympathetic co-laborers, the amassing and editing of the material would have been quite impossible.

Finally, we extend a word of hearty appreciation to the members of the Institute of Social and Religious Research, to the business administrators, Mr. Galen M. Fisher and Mr. J. F. Zimmerman, and to the editorial staff, Mr. Stanley Went, Mr. R. W. McCulloch, for the uniform courtesy which has characterized the valuable contributions they have made to this composite product.

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Southern Baptist Theological Seminary, Louisville, Ky.

Presbyterian Theological Seminary of Kentucky, Louisville, Ky.

New Church, Cambridge, Chapel and School Building

San Francisco Theological Seminary

The Missions Building, Drew Theological Seminary

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Willard Chapel, Auburn Theological Seminary

Chapel, Berkeley Divinity School, Middletown, Conn.

Helen Stadiger Borhels Memorial Chapel, Moravian Theological Seminary, Bethlehem, Pa.

THEOLOGICAL EDUCATION IN AMERICA

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Chapter I

A BRIEF HISTORICAL SKETCH[1]

The history of theological education in America really had its beginning in the Old World. The earliest colonists looked to the fatherland for their ministers. Young men came thence already equipped, while others returned thither to prepare for the sacred calling. The demand soon became so great, however, that the development of an indigenous system of education—modeled on the plan of the mother country—was obviously imperative. The minister being the teacher of the community, his education was indispensable. Intellectual and spiritual decay threatened the settlers when they could no longer draw an adequate supply of educated ministers from the centers of culture of the Old World.

Higher education on the American continent had its beginning, therefore, in the impulse to bequeath to subsequent generations a worthy ministry. Evidence of this is still to be read on the Harvard gateway, in the quaint lines here quoted:

After God had carried vs safe to New England & wee had bvilded ovr hovses provided necessaries for ovr livelihood reard convenient places for Gods worship and settled the civill government one of the next things wee longed for and looked after was

[1] This is a brief sketch of seminary development. Well-known sources have been drawn upon freely. It does not concern itself with the apprenticeship system, prevocational work in colleges, biblical and religious training schools, conference methods of ministerial education, or the incipient developments of schools of religion in the tax-supported universities.

to advance learning and perpetvate it to posterity dreading to leave an illiterate ministry to the chvrches when ovr present ministers shall lie in the dvst.

In 1636 Harvard College was established as a result. The motive for founding this first institution of higher learning in America was, it appears, primarily to provide for the churches a ministry with a liberal education. Naturally, students other than those preparing for the ministry attended; but all were required to take the same course of study, which was constructed along liberal lines for a definitely vocational purpose. The course given included mathematics, logic and rhetoric, as well as Latin, Greek, Hebrew, and the "Divinity Subjects." After 1765 one lecture was given weekly on "Positive and Controversial Divinity," and another on "Catechetical Exercises on the Preceding Lecture." In the latter part of the eighteenth century the requirement of divinity subjects from all students in Harvard College was modified and finally withdrawn. This separation led to rapid and unexpected developments.

Harvard College was from an early date the center of the more liberal party in Puritan church theology, and in 1808 the growing cleavage between the two wings of the Congregational body in Massachusetts led to the foundation of a new and separate theological seminary at Andover. The reasons for the founding of Andover were predominantly theological. Harvard and Andover at this stage were prophetic of what was to follow.

The first published catalogue of Harvard contained nothing but the names of the students in attendance and was published at the expense of the students themselves. In 1810 the Andover catalogue or pamphlet also contained the names of the faculty, which was composed of three professors. The separate Congregational divinity school was now well launched. The attendance soon outstripped that of the mother school.

At Harvard, after a period of many years of gradual development, a final step was taken in 1819 which established the divinity school as a distinct—though not independent—

department, when the corporation recognized the theological department, or faculty of theology of the university. This faculty was composed of the president and four professors holding chairs of theology, Hebrew, sacred literature, and pastoral theology. A separate divinity building was erected in 1825.

Since so many of the early colleges were founded with the same intent as Harvard, its beginnings have been described somewhat in detail. The history of the origin and growth of others cannot be traced here, but a somewhat similar story could be told of most of the Colonial colleges.

But Andover was not the first separate theological school. The Dutch Reformed church established the first separate seminary in America at Flatbush, Long Island, New York, in 1774. The United Presbyterians ten years later called into being in Ohio what now survives as Xenia Theological Seminary in St. Louis, Mo. In 1810 the Reformed Presbyterians started their first school at Pittsburgh. In 1812 the Presbyterian Church in the United States of America, after two or three years of study of the needs, organized at Princeton its first school for ministers. In 1814 the Congregationalists established Bangor, their second separate seminary. In 1816 the Lutherans at Hartwick, N. Y., planted their first seminary in this country. In 1819 the Baptists founded Colgate at Hamilton, N. Y., their first theological institution. In 1822 the Protestant Episcopal church inaugurated its first seminary, in the city of New York. In 1839 the Methodists launched in Vermont their first seminary, which in 1867 became the Boston Theological Seminary. Four years later, under a new act of the legislature, it became the earliest department of the newly chartered Boston University. It was in 1866 that the Congregationalists established the first divinity school on the Pacific Coast. Five years later the Presbyterians founded a seminary in the same region. The other communions, one by one, have more recently planted their schools of the Prophets on the western shores of our country.

An interesting phase of this development is recorded in the "Western" seminaries, which are monuments to the ad-

vance of the frontier. The name "Western" stretches across the continent beginning as far east as Pittsburgh. Each seminary so named when established was "out where the West begins." This line of schools symbolizes the American pioneer spirit.

Protestant seminaries for the training of ministers have increased in number until there are today in the United States 131 institutions called seminaries by their supporting constituencies. Some are detached, others are affiliated with colleges and universities. There are thirty theological colleges in Canada. Most of the better known schools are affiliated with the stronger churches. A much larger number than now survive have succumbed in the struggle for existence. During the last twenty years a score of seminaries have been founded, seven of these within the last decade, two of them in 1921.

In general these schools followed the models already established in America; but some of them continued the process of drawing inspiration and form from the original European sources. This tendency, together with the tendency toward isolation from the universities, led to the development of types of schools not closely related to American life and the American church.

The seminaries as a class have not become wealthy. Two have fixed assets of more than $5,000,000 each. Two others have each from $3,000,000 to $5,000,000; two from $2,000,000 to $3,000,000; fourteen from $1,000,000 to $2,000,000; nineteen from $500,000 to $1,000,000; thirteen from $250,000 to $500,000; twelve from $100,000 to $250,000, and each of the others less than $100,000. A few have virtually nothing. Some have large endowments and depend upon the income for their maintenance, while others depend largely if not entirely upon church assessments and annual contributions. Most of them have inadequate financial support. Almost all are calling for more funds.

In general they are located in centers of population. Thirty-four are in cities having each a population of 500,000 or more; thirty-five in cities ranging from 100,000 to 500,000; twenty-five in cities ranging from 20,000 to 100,000; twenty

in cities of from 5,000 to 20,000; eighteen in places of from 1,000 to 5,000 and the rest are in the open country or in villages of less than 1,000.

In the establishment of seminaries, a careful study of the field to determine the best location has been rare. The feeling of need has usually been recognized either locally or regionally, rather than nationally. Donors have in certain instances determined the location of seminaries chiefly for business and personal considerations. Several seminaries have, for various reasons, changed their locations, e.g., Andover, McCormick, Xenia, New Brunswick, De Lancey, Chicago and others.

The tendency toward some form of university affiliation is now quite marked. This practice is general in Canada. In the United States it has been manifest particularly at Berkeley, Cal., Chicago, Ill., and Cambridge, Mass. Harvard and Andover recently united. Is this action also prophetic?

A few of the detached seminaries are now setting the goal for themselves of a theological university where all types of ministerial training, using the term in a comprehensive sense, may be carried on on a graduate basis.

Other seminaries hold to the conception of a detached institution with a relatively simple and definite program, pursued intensively. In ideals and methods they have much in common with the small college.

There is also an evident tendency toward differentiation of function among and within seminaries. There are indications that within the next few years much careful study will be given to the matter of the location of seminaries and to the extension and distribution of their functions, as well as to the improvement of their quality and effectiveness.

Chapter II

THE EDUCATIONAL EQUIPMENT AND METHODS OF THE SEMINARIES

No definition of a "seminary" is now attempted. In the Introduction, certain types of institutions are referred to under the term "seminary." The name by which the institution is designated by its authorities is accepted tentatively, and is included in the list of "seminaries." There is, therefore, a wide variation among the seminaries with reference to every possible basis of comparison.[1]

Forty-nine seminaries have from one to four full-time faculty members each; forty-two from five to seven; and twenty-eight from eight to twenty-two; three have no full-time faculty members. Forty-two per cent of the 123 American seminaries reporting on this point have fewer than five full-time faculty members. Virtually half the full-time faculty members in these 123 seminaries are in forty institutions which approach the ordinary norms of educational efficiency. Most of the seminaries have each from one to nineteen part-time faculty members; the greater proportion of the part-time faculty members being in the smaller institutions.

In the faculties of some seminaries there are teachers and preachers of rare scholarship, personality and effectiveness; in others, faculty members possess few qualifications besides personal piety. Some seminaries have large endowments and admirable material equipment; others possess only the bare necessities of existence. Some are situated in the midst of stimulating academic environment; others are in isolated and remote regions, with few contacts of any sort.

Because of this wide range in the status of the seminaries,

[1] Table A, Appendix II, p. 406.

there is constant difficulty in evaluation and unusual danger in generalization. The fundamental difficulty does not grow out of their number and variety, however, but is due to the absence of recognized standards of measurement and to the lack of organization, systematization and conscious unity among the seminaries. They have not usually been viewed, and have not at all viewed themselves, as parts of a whole. Their sense of membership one of another is not highly developed.

Types of Seminaries

In the interest of clarity in this exposition, it is well to indicate the differing characteristics of some types of seminaries and schools thus spontaneously developed. This is not done with the purpose of preparing standardized lists, which purpose is foreign to this book.

First, from the standpoint of the requirements set for matriculating students in the seminaries in the United States:

(a) There are the seminaries that require, and that profess to require, college graduation for admission. They are the graduate seminaries. The total number cannot be stated accurately. Sixteen announce college graduation as required for admission; eighteen for admission to the degree course; ten require "college graduation or the equivalent"; and sixteen "college graduation with exceptions." A number of these seminaries have developed departments or schools which offer opportunity for further study to men who have received the B.D. or the S.T.B. degree. About twenty-five such institutions have each in residence ten students or more [2] of this kind.

(b) There is a second class which requires some college work—usually two years at the least—for admission. The number in this class is about six.

(c) About fourteen seminaries require high-school graduation or its equivalent.

(d) Finally, there are fifteen institutions that appear to

[2] Table B, Appendix II, p. 412.

adhere to no definite scholastic standards for admission. Certain standards are "preferred," "desired" or "expected." In this group are the Southwestern Baptist Theological Seminary[3] (Texas), which reports an enrollment last year of 796 resident students and 917 in the extension department, and the Southern Baptist Theological Seminary (Kentucky), which reports 685 resident students.[4]

Again, an approach toward a loose classification of seminaries may be made in terms of the requirements of the great standardizing agencies. For instance, of the 131 seminaries in the United States, twenty-two are departments of colleges—usually detached and denominational colleges.[5] These colleges, for the most part, are below standard. Specifically, of the twenty-two colleges having seminary departments, only seven have been approved by one or more of the great standardizing agencies: the North Central Association of Colleges and Secondary Schools, the Association of Colleges and Secondary Schools of the Southern States, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, and the Association of American Universities. This means that they are lacking in one or more features such as adequate plant, equipment, curriculum, faculty, student enrollment.

Of the 131 seminaries in the United States, twenty-nine are located near, and in some instances are affiliated with, institutions approved by the four standardizing agencies named above. While these seminaries have not themselves been tested by the standardizing agencies, they are in all cases contiguous to and presumably influenced by institutions to which specific educational standards have been consciously and successfully applied.

In the case of the Canadian seminaries, they are generally located in groups affiliated with universities, and their educational requirements, although in some respects differing from

[3] Of the 796 resident students, 279 are "applicants for degrees."
[4] Of the 685, 416 are men, whether candidates for degree is not stated. In both these institutions there are many college graduates.
[5] Table A, p. 406.

those in the United States, have been or are being definitely worked out.

The Control of the Seminaries

There is general agreement as to the theory of the control of the seminaries, although many methods are used to put the theory into operation. There are twenty-eight seminaries whose boards of trustees are the same as those of the college or university with which the seminary is affiliated. In most of these cases the colleges and universities are in turn affiliated with definite denominations. Besides these, there are eighteen seminaries that have self-perpetuating boards of trustees. The boards of trustees of all other seminaries are elected either by the general church body or by local church conferences, or have self-perpetuating boards with important limitations, or in the case of the few remaining seminaries have more complicated but no less denominational methods of election.

THE AMERICAN THEORY OF INSTITUTIONAL CONTROL

The almost universal theory of control of colleges and universities in the United States is that there should be two fundamental agencies: a board of trustees and a faculty. A board of trustees, under standard conditions, is made up of a small number of men, most or all of whom may fairly be called amateurs in education; while the faculty is supposed to be a group of relatively specialized experts. It is generally assumed that the group of amateurs who constitute the trustees will have a more intimate appreciation of the needs of the community in general and of the alumni in particular, than will the men who are pursuing essentially academic work. It is supposed also that these amateurs will be better equipped than the faculty members for the prudential management of the finances of the institution, more skillful and experienced in making investments, and in expenditures. It is assumed, again, that they are likely to be in a position to assist directly and indirectly in the collection of money for the promotion of

the enterprise. Sometimes, particularly when the board of trustees is large and unwieldy, it is deemed advisable to have a separate board of three or five especially equipped members entrusted with power to make investments.

It has been pointed out from time to time that the prominent citizens who compose boards of trustees are often too old, and too full of the affairs of the world to give the most adequate attention to the problems of the college, and they are likely to rely quite largely upon executive recommendations. Experience also teaches that the alumni members are likely to bring to the board the standards of their own days in college and to represent special interests supposed to be dear to the hearts of the old students. It has been objected that if the faculty members are not able to assist at least in the interpretation of the needs of the community and to determine the general educational policy of the institution, they are not fit to be faculty members.

It has generally been agreed, therefore, that under the best conditions the chief functions of the board are financial and regulative, not executive or administrative. The educational work of the college in the best institutions is left, except in most general outline, with the president and faculty, who are expected in ideal circumstances, to be especially equipped for their task and to work in concert. They have general control of the programs of study, the regulations for admission and graduation, the time-schedule, and all student relations. Under such conditions the chief executive officer—the president or dean—represents the institution before the public, reconciles and adjusts conflicting claims of professors and departments, exercises, with the faculty, large but not absolute power in choosing teachers and formulating policies, and in general is the regular nexus between faculty and board.

Recent years have brought numerous refinements of these general presuppositions, most of which look toward democratization of control; the faculty, the alumni, and the students are taking a hand more and more in the processes of government. In general, perhaps, as cases of academic freedom are dealt with, there is a tendency to approximate really, though

not formally, to the European system of large faculty direction, although within restricted fields the students are exercising their "inalienable rights of self-determination."

APPLICATION OF THIS THEORY TO THE SEMINARIES

When it comes to making application of this theory to the seminaries, it may be noted that independent control is rare and interdenominational control is virtually unknown. An approach to interdenominational control has been secured among the colleges affiliated with McGill University, Montreal. Speaking of them as a class, the seminaries are denominationally controlled. Since most of the seminaries are expected to interpret the genius, and to train men to interpret the genius, of a certain denomination, the machinery of control is constructed with a view to securing this result. While not closing their doors to members of other denominations, most seminaries function primarily to develop leaders for their own denominations. In not a few seminaries, all or nearly all of the students in each belong to a single denomination.

Outside of the small group of undenominational seminaries, the number of seminaries that approximate by their charter requirements to the usual forms of academic control is small, and even most of those with self-perpetuating boards have important limitations. Usually these limitations require subscription to the faith of, or membership in, a given denomination, or unit of the denomination. There are also numerous instances of such stipulations as that board members shall not be residents of the town where the seminary is located, or shall be "native-born citizens", which indicate at least that no recent modifications in charter requirements have been made.

In Canada, each theological college is under the supervision of three bodies: (1) the faculty; (2) the board of management, composed mostly of laymen, with a few representatives of the clergy, having in hand the financial interests of the institution; (3) the senate, composed of theological professors,

university professors, ministers and laymen. The last-named group is entrusted with all academic matters.

The typical American seminary board of trustees, aside from those affiliated with colleges and universities, is made up largely of ministers. A few have small boards,[6] but the boards are often large. One board[7] has 112 members, of whom sixty-nine are ministers; another has forty-eight members, of whom twenty-seven are ministers; a number have thirty-nine, forty, forty-one, or forty-two members, often with a half or a majority ministers. The average number of board members in eighty cases, not counting those related to universities referred to previously, is twenty-one. Quite a number of the seminaries have two boards of control, the second one usually being smaller, sometimes appointed by the primary one and largely made up of laymen and charged with financial phases of seminary management.

It occasionally happens that the denomination whose particular genius one of these seminaries is designed to interpret, instead of relying on a board or on boards of trustees and a faculty whose members have been selected as indicated above, takes upon itself, through its highest ecclesiastical agency, not only the appointment of the board of trustees—which plan, by the way, in avoiding local church politics has sometimes proved highly beneficial—but the nomination of faculty members as well, and the oversight of the plant and of the educational program. In other cases, the faculty members are elected not by the board but by the ministerium of the affiliated churches, to whom the faculty in such an instance is directly responsible. Neither the board nor the faculty determines the policy of the institution. Historic cases may be cited in which nominations of faculty members have been made and elections carried through after vigorous campaigning in the public sessions of the denomination's highest stated gathering.

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[6] Concordia Theological Seminary, Springfield, Ill., has three trustees. There are six members on the board of Garrett Biblical Institute. The board of the Episcopal Theological School, Cambridge, Mass., consists of nine members, all laymen.

[7] The Southern Baptist Theological Seminary, Louisville, Ky.

Ecclesiastical Relations of Faculty Members

Of 120 seminaries reporting, sixty-one stipulate adherence to specified denominational standards; sixteen require membership in some "evangelical church" with or without additional qualification (preference for a particular denomination usually expressed); twenty-eight report some definite form of pledge or doctrinal declaration required of faculty members. Ten or twelve distinctly assert that they require no definite ecclesiastical or doctrinal connection or declaration from their faculty. In certain cases, the practice of the school in these particulars is more liberal than the charter requirement would indicate. In a few cases from four to seven denominations are represented in the faculty. In Harvard Theological School eight communions are represented, including one Catholic and one Jew. The following statements are drawn at random from seminary catalogues.

TYPICAL STIPULATIONS AND DECLARATIONS

Among the requirements legally stipulated for faculty members, the following will serve as illustrations:

The signing of the Thirty-nine Articles and the signing of and allegiance to the synod (Bishop's College).

Acceptance of the doctrines and standards of the church of England in Canada (Wycliffe College).

The faculty members shall be "Missionary Baptists" (Southwestern Baptist Theological Seminary).

If they—faculty members—come to differ seriously with the New Hampshire Confession, they will voluntarily withdraw (The Kansas City Baptist Theological Seminary).

Pledged to accept the Bible as the Word of God, the Augsburg Confession, and Luther's Small Cathechism (Lutheran Theological Seminary).

Our professors all subscribe to the Augsburg Confession (Susquehanna University, School of Theology, Hartwick Seminary, and other Lutheran seminaries).

Must subscribe to the Lutheran Confessions as found in "The Book of Concord" (Evangelical Lutheran Seminary).

Must teach a modified Arminianism (Bonebrake Theological Seminary).

In hearty sympathy with the doctrinal standards of the Methodist Episcopal church (Garrett Biblical Institute).

Must be members of the Methodist Episcopal church (Drew Theological Seminary).

Unitarians preferred (Pacific Unitarian School for the Ministry).

Loyalty to Presbyterian confessions of faith, catechism and form of government (McCormick Theological Seminary, Presbyterian Theological Seminary at Omaha, San Francisco Theological Seminary).

Must be sound on Calvinism (Reformed Presbyterian Theological Seminary, Ohio).

Subscription to declaration of justification by faith (Episcopal Theological School, Cambridge).

Members of the Presbyterian church and assent to Westminster Confession (Queen's Theological College).

Same as ordination vows of Lutheran ministers (Wartburg Theological Seminary).

Member of the Church of the Brethren (Bethany Bible School).

Must belong to our church (Theological Seminary of the Finnish Evangelical Lutheran National Church of America).

Members of the faculty must be Baptists (Crozer Theological Seminary, Rochester Theological Seminary).

Must be fully ordained clergyman in the Protestant Episcopal church, except in case of instruction in elocution and music. (Protestant Episcopal Seminary in Virginia).

The following is a catalogue statement in introduction to courses in New Testament theology:

> The old-line doctrines are thoroughly believed, of course, and remembering these perilous times, an earnest effort is made by the professor to ground the students firmly and forever in the fundamental teachings of the inspired New Testament.

In a number of cases the denominational or ecclesiastical attitudes sought are guaranteed by the stipulated signing of certain pledges, sometimes with impressive ceremony, by the incoming faculty member. These pledges cover a wide range and are administered in a variety of ways as a few illustrations will show:

One charter provides:

Every professor shall at the time of the next annual meeting of the Board after he enters upon his duties, be publicly installed, and shall deliver an address appropriate to the occasion, and shall make the following declaration:

"I do solemnly profess and declare in the presence of God and the Directors of the Presbyterian Theological Seminary in Kentucky that I receive the Westminster Confession of Faith and the Catechisms of the Church as containing the system of doctrine taught in the Holy Scriptures, and that I will not teach anything contrary to the standards common to both the Presbyterian Church in the United States of America and the Presbyterian Church in the United States, according to the Charter of this Seminary."

A catalogue statement used in connection with this pledge affirms:

No seminary in any church has a history more conspicuous for soundness in the faith, requires and enforces from its professors stricter vows of conformity in their teaching to the system of doctrine found in the unamended Standards of the Presbyterian Church in the United States, and has in its Charter and Constitution more effective steps by which, if any departure from orthodoxy should ever take place, immediate and effectual redress may be had at will by the General Assembly of our Church.

Another Charter provides that:

The Seminary shall rest upon the Divine Word of the Old and New Testament Scriptures as the absolute Rule of Faith, and the Confessions of the Evangelical Lutheran Church as in conformity with that Rule.

Each professor at his inauguration obligates himself to conform his teaching to the Word of God and the Confessions of the

Evangelical Church. The churchly character of the institution is safeguarded by the provision that its Directors must be elected by the Ministerium of Pennsylvania upon nomination of the Board of Directors.

The formula which the professors of the Theological Seminary of the Reformed Church in America at New Brunswick, N. J., are required by the constitution of the Reformed Church in America to sign is as follows:

We, the underwritten, in becoming Professors of Theology in the Reformed Church in America, do by this our subscription sincerely and in good conscience before the Lord declare that we believe the Gospel of the Grace of God in Christ Jesus as revealed in the Holy Scriptures of the Old and New Testaments and as set forth in the Standards of the Reformed Church in America. We believe that these Standards agree with the Word of God, and we reject all errors which are contrary thereto. We promise that we will diligently teach and faithfully defend the doctrines contained in the said Standards and that we will not inculcate or write either publicly or privately, directly or indirectly, anything against the same, and that we will exert ourselves to keep the church free from such errors.

Should it happen that any objections against the doctrines in the Standards of the Church arise in our minds, we promise that we will not either publicly or privately propose, teach or defend the same by preaching or writing until we have first fully revealed such objections to the General Synod to whom we are responsible, that our opinions may receive a thorough examination in that body. We hold ourselves ready always to submit to the judgment of the General Synod, under penalty of censure or deposition from our office in case of a refusal, reserving to ourselves the right for a rehearing or a new trial in case we conceive ourselves aggrieved by the sentence of the Synod, without disturbing the peace of the Church pending such trial. We promise furthermore to be always willing and ready to comply with any demand from the General Synod for a more particular explanation of our sentiments respecting any article in the Standards.

The following "basic principles" are in point here:

The following are basic principles of Scripture teaching on which correct biblical interpretation must necessarily rest. The School of Theology of Juniata College firmly believes in these fundamentals and emphasizes them in her teaching:

(1) The Divine authority and the full and complete inspiration of the whole of the Old and New Testament Scriptures.
(2) The Deity of our Lord Jesus Christ.
(3) The Doctrine of the Trinity.
(4) The Fall of Man and his consequent depravity and the necessity of the New Birth.
(5) The sinless life of Jesus Christ, Atonement in His blood which was shed for sin, and His personal Resurrection.
(6) Justification by faith in our Lord Jesus Christ.
(7) Regeneration by the Holy Spirit.
(8) The Personality of the Holy Spirit and as the Divine Paraclete, the Comforter and Guide of the People of God.
(9) Sanctification through the Word and the Spirit.
(10) The Personal and Visible Return of our Lord Jesus Christ, the Resurrection of the Dead, and the last Judgment. (Juniata College *Bulletin,* April, 1922, p. 48.)

Some of the seminaries have no such published stipulations but in practice select men with reference to theological point of view or denominational relationships. On the other hand, some seminaries with rigid legal requirements, in practice put upon them a more liberal interpretation than the requirement would seem to indicate.

The Hartford Seminary Foundation has incorporated in its by-laws a statement of faith which was adopted in 1912 by the Pastoral Union of Connecticut, and this is submitted to all persons who are invited to become members of the faculty of any of the schools. It is a positive statement of evangelical faith. No signature is required.

Article I, Section 3, reads:

> No assent to the distinctive doctrines or practices of any denomination of Christians shall be required of trustees, instructors or students in any of the schools of this corporation.

Union Theological Seminary in New York requires a declaration of loyalty to the principles and purposes of the founders, although this is not considered as doctrinal. Article II of the constitution "the Faculty," contains the following section:

Every member of the Faculty on entering upon his office, immediately after the reading of the Preamble adopted by the Founders on the 18th of January, 1836, shall make the following declaration in the presence of the Board:

"I promise to maintain the principles and purposes of this institution, as set forth in the Preamble adopted by the Founders on the 18th of January, 1836, and in the Charter granted by the Legislature of New York on the 27th of March, 1839, and accepted by the Board of Directors on the 20th of December, 1839."

As illustrating another method of expressing the seminary policy, the Divinity School of the University of Chicago announces to its students a vote of the board that:

It is necessary that the Divinity School be conducted in accordance with the methods and ideals of the University, in which is included freedom of teaching on the part of instructors.

In practice, a large majority of the professors are Baptists.

One of the provisions of the Harvard Theological School constitution is:

Every encouragement (shall) be given to the serious, impartial and unbiased investigation of Christian truth, and no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or the students.

As indicating the care used by some seminaries to hold their work within definite channels, some pledges required of students are cited:

Before being admitted to the Seminary every student shall, in the presence of the Faculty, subscribe to a written declaration to the effect that while he is a student in the Seminary he will regularly, punctually and diligently attend upon all the instructions of the Professors and promptly comply with all lawful requisitions of the Faculty, and be subject to their lawful authority; that he will honestly conform to all regulations of the Seminary and that he will not propagate any opinion in opposition to the principles of the United Presbyterian Church. (Xenia Theological Seminary Catalogue, 1922, p. 30.)

New students are received on probation for three months and then may be matriculated. Before matriculation each student is required to subscribe to the following pledge:

"I solemnly promise that so long as I remain a student in this Theological Seminary, I will, with the help of God, faithfully and diligently attend all recitations, lectures, and instructions intended for me; that I will conscientiously and vigilantly observe all the regulations which are set forth in the Constitution and By-Laws of the Institution; and that I will pay due respect and obedience to the Professors, and treat my fellow-students as brethren." (Southern Lutheran Theological Seminary Catalogue, 1921, p. 12.)

The Equipment in Personnel

EDUCATIONAL ADMINISTRATION

The seminaries as a group not only have few administrative officers, which might be explained by the fact of their small faculties, but they have done little in the development of administrative functions. The office of dean, except where it is practically equivalent to president or principal, has not as a rule been highly developed. Sometimes the name is carried without the function. There are not many officers who could be compared with the "deans of the faculty" or with the "deans of men" of other institutions.

Union Theological Seminary in New York has a full-time officer who performs the functions of dean of students and registrar. It is possible for principals and registrars in the Canadian colleges to devote necessary time to educational administration because of the unusual grouping of the colleges about the university. In the interdenominational arrangement at Montreal, this is facilitated further by the achievement of a large coöperating theological faculty which carries on, in a central building known as Divinity Hall, no less than seven-eighths of all of the teaching which formerly was offered by the four theological colleges.[8]

Most seminaries in the United States, since they work independently so far as other seminaries are concerned and are too small for the maintenance of full-time administrative officers, have necessarily relied for the development of ad-

[8] For a full discussion of the methods of affiliation of Canadian theological colleges with the University of Toronto and McGill University cf. *Christian Education*, Vol. V., No. 10, (July, 1922).

ministrative functions upon faculty members engaged chiefly in teaching. Besides, there are numerous faculty advisors of students who work unofficially and effectively. There are very few seminary registrars [9] with time and facilities to meet the present-day standards in other educational fields. Some methods of the so-called registrars are most primitive. Sometimes the registrar even in institutions of relatively large enrollment is also the secretary to the president or dean, and nominal head of the library. The libraries are not generally administered on a basis of modern educational efficiency. A few seminaries have officers charged with the educational supervision of work within and without their walls. The practical work done by students in the field for the most part is unobserved and uncriticized except in most random fashion. The few seminaries that have field supervisors do not have a sufficient staff to cover the field.

FACULTY DEGREES

In so far as higher academic degrees may serve as a measure of scholarship, the seminary faculties compare favorably with other institutions of similar educational rank. Among seminary professors there are, in unusual number, holders of earned degrees of the higher grade. About 500 faculty men with A.B. degrees, usually from standard colleges, hold also 156 Ph.D. degrees and 340 B.D.s.[10] In general they carry, without doubt, a disproportionate number of honorary degrees, often conferred by institutions without standing in the educational world.

One-third of the total number of Ph.Ds reported by the seminaries were conferred by the University of Chicago, Yale University, and Boston University. Most of the B.D.s were conferred by Union, Boston, Yale, Princeton, the Divinity School of the University of Chicago, Rochester, Drew, McCormick, and other well-known seminaries.

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[9] Cf. "The Work of a Theological Seminary Registrar," *Christian Education*, Vol. V., No. 7, pp. 203 f. (April, 1922).

[10] See Table C, Appendix II, p. 416.

There are many M.A. degrees which have been conferred by the small denominational colleges that conferred the A.B.s. This situation is quite common in all the Southern, the Lutheran, and the Presbyterian U. S. A. seminaries; less common in the Baptist, North, and the Methodist Episcopal seminaries; and least common in the seminaries with Congregational affiliations. All the Princeton Theological Seminary professors but four have the A.B. degree from Princeton University, and a decisive majority of their higher degrees—A.M.s, B.D.s, and Ph.D.s—are from Presbyterian schools. The Divinity School of the University of Chicago builds its teaching staff largely from its own former students.

A summary of the situation would not be complete without reference to the large number of degrees from European institutions. This applies especially to the Canadian seminaries. The figures do not cover all cases and undoubtedly understate rather than overstate the facts as to both honorary and earned degrees. This book does not attempt an evaluation of the subject-matter that led to these degrees.

RETIRING ALLOWANCES FOR FACULTY MEMBERS

The system of retiring allowances now operating in many other types of educational institutions has not been extended generally to the seminaries. Meadville Theological Seminary has led the way in adopting the contractual plan of retiring allowances of the Teachers' Insurance and Annuity Association of America (Carnegie). In this respect it stands with a group of seventy-eight universities and colleges "whose scale of salaries represents the most extraordinary rise in the compensation of any professional group, which has ever been known." [11] Western Theological Seminary of Pittsburgh, in conjunction with the Presbyterian Ministers' Fund of Philadelphia, has adopted a plan by which each professor upon retirement at the age of seventy will receive one-half his salary. The Newton Theological Institution retires professors at seventy on one-third salary if they have served the institution fifteen years.

[11] *Seventeenth Annual Report, Carnegie Foundation,* 1922.

The Divinity School of the University of Chicago shares in the retiring allowance program of the university.

The tendency to retain men in the seminary faculties beyond the period of their greater usefulness is owing perhaps to causes other than financial. The older men are generally thought to be better able to interpret the traditional denominational genius and they have established themselves most securely within the ecclesiastical organization. That this situation is interfering with the educational program of certain seminaries is certain.

RESEARCH

Not many seminaries make any claim that their faculties have time or equipment to carry on research work. No seminary studied reports that its dominant interest is in the promotion of research. All seminaries in common with law and medical schools consciously hold to a vocational purpose. Several hundred students have been enrolled in the advanced courses of the institutions connected with universities. The Divinity School of the University of Chicago announces that its instruction falls into two types: vocational and research. In the Harvard Theological School about one-half of the faculty are engaged in research. The General Theological Seminary and the Western Theological Seminary (Pittsburgh) report each four research workers on part time. Queen's Theological College says that all of its faculty members are more or less engaged in research work. Southwestern Baptist Theological Seminary reports that one professor is absent each year on research work. A dozen others report a limited amount of such work. In some seminaries as high a grade of research has been done as in any of the graduate schools of the country. On ninety-eight schedules received there are no data on this point.

Some seminaries report as research types of study which evidently are not characterized by critical scholarship or scientific method. Very few seminaries possess adequate libraries or laboratories of the traditional kind for research and the community as a laboratory for research is rarely

utilized even in these. Certain types of first-hand study of community problems in both the urban and rural field are being projected in a few instances. There is, among numerous seminaries, a growing appreciation and use of the scientific method.

PRODUCTIVE SCHOLARSHIP

There is great activity on the part of the faculties of the better-equipped seminaries, and of some of those not so well-equipped, in the writing of books and professional and denominational literature.[12] Long lists of titles are furnished by no fewer than thirty-eight seminaries. As many more report a limited amount of such work. Many members of the faculties of leading seminaries, and some members of the faculties of those less well-known, are listed in *"Who's Who in America"* on the strength of their publications. These titles are limited largely to historical and exegetical subjects. The seminaries have not assumed conspicuous leadership in the application of modern educational theory to religion, in interpreting from a Christian standpoint the modern problems of democracy, in working out a metaphysics in the light of the startling developments of the day in the various phases of science.

SABBATIC LEAVE

It is evident that the custom of granting sabbatic leave has not yet been introduced generally into the seminaries. Trinity College, Toronto, reports that it has placed before

[12] Other men have preferred to engage in civic affairs. A professor of history in one of the seminaries for thirty years has been active in making history in his state and community. During this time he has served as president and member of the executive committee of the city Council of Churches; member of the Board of Park Commissioners; member and president of the Municipal Art Society; member of the City Plan Commission; member of the Emergency Unemployment Committee, 1921-22; member of the Chamber of Commerce and Chairman of Joint Committee, white and colored, making a survey of the Negro residents of the city; member of the executive committee of the Charity Organization Society; member of the board of trustees of the Farm School; member of the board of trustees of the state Junior Republic; president of the city golf club; member of the Twentieth Century Club; member of the Get-Together-Club; member of the executive committee of the Near East Relief Fund and Red Cross during the War.

itself the ideal of one year's leave of absence to each member of the staff who has completed ten years of service. The Rochester and Southwestern Baptist seminaries grant leave with salary to not more than one teacher each year; Union Theological Seminary (New York) the Pacific School of Religion, and the Pacific Unitarian School for the Ministry grant leave the seventh year with salary. The last-named stipulates the requirement that the time be spent in study. Boston University School of Theology, Harvard Theological School, and the General Theological Seminary grant leave of absence every seventh year on half-pay. Bethany Bible School grants leave every fourth year or its equivalent, but without salary. Bangor, Bonebrake, Crane, Hartford and Oberlin have made a beginning on a system of sabbatic leave.

THE TEACHING LOAD

The median number of hours a week professors teach is about the same as that in the good colleges; distinctly higher than that in the best graduate schools. In ninety-two seminaries the median of the maximum hours of teaching is thirteen. In Union (New York) the maximum is eight and minimum six; in Chicago both the maximum and minimum are eight. In extreme cases among those reporting, the maximum runs as high as twenty-five or thirty. Many seminaries place their maximum at twelve to eighteen. In certain large seminaries there are reported classes of from 250 to 280 students each, with no provision for clinical or tutorial work. Sixty-eight seminaries gave no data on the subject.

In numerous instances the professors attempt to teach too many subjects; sometimes other duties are added to a heavy teaching program, as is apt to be the case in any sub-standard school. One principal was found attempting to teach five classes a day, to act as librarian and religious director, and to look after details in general. One exceptional professor teaches forty classes a week, his subjects being Hebrew, German, systematic theology, New Testament exegesis, and historical theology. Another teaches mathematics, natural science,

history, sociology, and church music; another, Latin, English, the fundamentals of religion, Old Testament exegesis, Old Testament introduction and comparative religions; and still another, philosophy, pedagogy, Greek, homiletics, pastoral theology and liturgics. These are extreme cases of overloading within the seminary precincts.

FULL-TIME AND PART-TIME TEACHING

Much of the time of seminary professors, whether they teach on a full-time or a part-time basis, is consumed in such types of field work as preaching,[13] lecturing and other forms of public service. Most seminaries report some degree of activity in these lines on the part of from one to all of their faculty members. Among an enlarging group of seminaries the dangers to scholarship in the abuse of this system are being recognized and methods of control are being introduced. On the other hand, some very effective teaching is now being done in the seminaries by men active in the ministry who give part of their time to the seminary. They bring to the work a freshness and a directness of the highest value.

PROFESSIONAL SOCIETIES

Virtually all of the best-known seminaries are represented through their faculty members in the professional societies. The larger seminaries report many such memberships. Some list no fewer each than seven, eight, nine and ten such societies represented in their faculties. Hartford Theological Seminary names sixteen. Among the associations named are the Society for Psychical Research, the American Association for

[13] The Southwestern Baptist Theological Seminary makes this report of practical work: Practical work of the faculty, evangelists and student body for the year beginning May 31, 1921, and ending May 1, 1922, 430 reporting: 1,138 revival meetings, 15,970 sermons, 100,170 addresses, 6,109 Sunday School classes taught, 86,846 visits, 13,952 professions of faith, 14,661 additions to churches, 563 volunteers for special service, 94 Sunday schools organized, 109,790 tracts distributed. A supplementary financial report is appended: personal remuneration, $66,124; local church expenses, $22,671; church improvement, $14,824.75; seventy-five million campaign, $118,945.

the Advancement of Science, the Society of Biblical Literature and Exegesis, the Archeological Institute of America, American Philosophical Society, the American Economic Association, the American Historical Society, the American Oriental Society, the American Antiquarian Society, and the American Society of Church History. The large membership in these societies from theological seminaries indicates a commendable socializing tendency on the part of their faculty members quite in excess of the usual corporate tendency of seminaries. If seminaries do not readily make contacts among one another and with other types of educational institutions, their faculty members individually are readily drawn into academic and professional relations of specialized character.

LOCAL CLUBS

In addition to this type of learned societies with which the seminary professors connect themselves for culture and development, there are a number of local clubs and societies which serve the like purpose. For example, there is maintained at the Divinity School of the University of Chicago a New Testament Club, an Old Testament Club, a Semitic Club, a Theological Club, etc. These are of high grade and are significant in the intellectual and scholastic development of the faculties. It is before these clubs, and largely for them, that the bulk of the articles later published in technical journals are read. The papers are discussed and criticized, then rewritten and published. This means, with such a group of professors and graduate students, that the quality of work done is of the same grade as that of the so-called learned societies, and in most cases indicates more active participation on the part of the members generally. The number of institutions maintaining such clubs, however, is small. They are usually found only in great university and seminary centers such as Boston, New York and Chicago. The rank and file of the smaller schools and many of the larger ones do not have the opportunity to take advantage of such cultural agencies. Some

clubs extend their privileges to members of faculties from neighboring institutions.

Academic Measurements

ENTRANCE REQUIREMENTS

Another serious difficulty in the effort of the seminaries to establish and maintain worthy educational standards is their inability to set and enforce high or even approximately uniform entrance requirements. Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. Some provision is usually made for all applicants. Matriculation is seldom on the basis of selected subjects—except Greek —previously studied, or standards of proficiency attained. Harvard Theological School asserts that virtually all of her students have been honor men, though not all have been graduates. In case the number of credits is not sufficient, students are often admitted with conditions. Last year over 50 per cent of eighty seminaries reporting so admitted students.[14] The value of credits is seldom challenged in terms of generally accepted measures, except when students apply for advanced standing. Certain well-known seminaries grant advanced standing of a year or more for college undergraduate work.[15] The custom of granting the A.M. degree in one year and counting this work also for the B.D. is rather prevalent. A few seminaries decline to duplicate credit in any of these ways. The total result is that within most seminaries there are in the same classes students who have had a great diversity of academic preparation.[16]

[14] Fifty-three additional schedules made no reply to this question.

[15] Nine seminaries accept from twenty-four to thirty-two semester hours of college credit; seven accept from ten to eighteen semester hours; six say they grant "full credit"; three, "half-credit"; forty-one state that they grant no credit. Fifty-seven seminaries make no reply upon this point.

[16] The presidents of the church colleges of the Protestant Episcopal church recently passed resolutions charging laxity in the enforcement of academic standards in certain seminaries and urging proper preliminary training for the ministry.

Among certain communions there is a common practice of determining by designated ecclesiastical authority who shall be admitted to the seminaries. These authorities determine and apply the conditions for admission. The seminaries take the students who have ecclesiastical approval. The matter of passing on the intellectual qualifications of matriculates is not in seminary hands. There is an abuse of this plan which allows men who could not be admitted in the ordinary way to enter the seminary after their ordination on the ground that the seminary is thereby "raising the standard of the ordained ministry."

The occasional or frequent presence in any school of students of unwonted maturity is a common experience. Most schools justify the admission of such students. Because of them entrance "equivalencies" are stipulated to be substituted for the regular requirements. Most of the seminaries have more than their share of such students. Many of the men not only do not have the previous training usually demanded; they do not have the native ability to carry on successfully so important a task as that of the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work. Too many seminaries admit them without careful investigation. Because of the lack of reciprocal courtesies among the seminaries, men may be denied admission or fail to do successful work in one seminary and be admitted to another. They are a heavy drag on the seminary that harbors them; they are a detriment to the cause for which the seminary stands. They lower the standards of seminary training.

Even among seminaries in which the best academic standards are maintained, the number that rigidly enforce the highest scholastic qualifications for admission is not large. Among the strictly graduate seminaries which admit only college graduates to the first year, there is no generally accepted definition of a college or list of colleges generally approved. Some seminaries have their own individual lists of approved colleges. The seminaries affiliated with the University of Chicago depend upon the university examiner to apply the same academic

regulations for admission that are applied to the other graduate schools of the university. The State Board of Regents of New York requires all seminaries under its jurisdiction to submit the complete academic history of candidates for graduation and students from undesirable colleges and secondary schools are refused. Many seminary students of graduate standing come from colleges that are weak in their work in languages, literature and science.

PASSING GRADE

It is manifestly impossible for the seminaries that are careless in their entrance requirements to enforce high standards of work. The "passing grade" is notoriously flexible as well as low in many instances. A large number report their passing grade as 75 per cent. It is not possible to report on the professorial interpretation of the meaning of these grades.[17]

Nearly one-half of the seminaries record failures of students to graduate during the last five years on account of academic standards, although in most cases the numbers are small. Two Anglican schools in Canada report failures to the extent of 20 per cent. These students are not usually dropped but fail to obtain diplomas or other "testamur" or else are given second examinations. The highest American report of failure is 10 per cent. In general, the percentage of failures, if any are reported, is much lower than in these cases. In some seminaries incompetent students are weeded out in early years.

REQUIREMENTS FOR GRADUATION

The time requirement of the ordinary seminary is three years of approximately thirty-two weeks each. During this time the student carries fifteen hours per semester and earns a total of ninety hours of credit. Union Theological Seminary (New York) requires a fourth year's work for the degree,

[17] King's College, N. S., requires 50 per cent. to pass, 60 per cent. for second class, 75 per cent. for first class. The Presbyterian College of Montreal, 40 per cent. to pass and 67 per cent. for B. D.

with one hundred and twelve hours of credit, but telescopes one year under certain conditions. In the Canadian theological colleges, with the exception of the Anglican which provide for a longer session, lectures are given during twenty-two or twenty-four weeks, two or three weeks in addition being used for examinations; but most of the students are engaged during the long vacation, in missionary work in the West and elsewhere under direction of denominational superintendents of missions.

Many seminaries state that the college baccalaureate degree is a prerequisite for the bachelor of divinity degree, even if they admit men of less educational preparation for diploma courses, special work, etc. In contrast, the practice of others is confused by the provisions for exceptions in the admission requirements which vary the significance of the degree. In numerous cases the catalogue statements are contradictory or ambiguous. The bachelor of divinity degree, which ordinarily refers to a three-year seminary course, may be conferred upon candidates whose education ranges all the way from four to eight years beyond the high school. It may mean seminary graduation or it may mean a year's work beyond graduation. Its standing as a symbol of scholarship has not been established.[18] Sometimes the "hour" of recitation is forty or

[18] The Pacific Unitarian School for the Ministry requires for admission high-school or college preparation; and the B. D. degree may be earned in four years and is of the same academic grade as the A. B. The Th. B. is conferred on those holding the college degree.

The Evangelical Theological Seminary admits upon high-school graduation. The A. B. and B. D. may be had in five years in a combination course.

Bethany Bible School requires two years of college work as a prerequisite to a seminary course of four years, or college graduation for three years of seminary work. It grants the B. D., Th. M., A. M. in Theology, Th. D., and M. R. E. degrees.

Colgate Theological Seminary, reporting forty-five students, says that only three were recruited from college. It confers the A. M., B. Th. (146 hours), and B.D. (218 hours).

The Southern Baptist Seminary (Ky.) states that 20 per cent. of the students came from high or normal schools and 27 per cent. from the pastorate. For admission it requires "ordinary English education"; the degrees conferred are Th. G., Th. B., Th. M., and Th. D.

The Southwestern Baptist Theological Seminary accepts high-school graduation for entrance; degrees granted are the Th. B., Th. M., B. R. E., and M. R. E.

forty-five minutes, being estimated on a high-school basis. At the same time, in an increasing number of seminaries, the degree is granted not merely upon the completion of prescribed work but upon the successful passing of a rigid oral and written general examination. In such cases the B.D. has a high rank among degrees.

The B.D. degree may be granted to a man who has studied one, two, three, or four "years" beyond college graduation.

Distribution and Concentration

This topic is referred to in more detail in Chapter IV. It may be said here that the entire course in many seminaries is outlined with definiteness and all the work is required of all students. In the seminaries that rank as graduate schools, some modification of the elective system prevails quite generally. Some of the university seminaries offer as high as 300 elective courses. Certain seminaries (Chicago and Yale) have adopted the group-system of classification of subjects. In these cases the student elects a group rather than individual subjects. Chicago, Boston, Oberlin, Garrett, the Biblical Seminary in New York, and some others are distinguished for holding to the major-minor system, the major carrying, for instance at Chicago, four hours a week for a quarter and the minor four hours for half a quarter

Many one- and two-hour courses are given at virtually all the seminaries both in the United States and Canada. This is not true of those organized on the major-minor basis. In Yale, for instance, to make up the fifteen hours of full work, a

Bangor Theological Seminary requires for admission, college, high-school or academy diploma, or individual merit; it confers the B. D. degree upon certain conditions, one of which is the degree of A. B., or an equivalent degree: this, however, may be obtained after the theological course is ended.

Atlanta Theological Seminary advises that students may enter the freshman class of Piedmont College and the junior class of the seminary at the same time, provided they are high-school graduates. "Those who take the full course in Piedmont and the final year in Atlanta will be entitled to the degree of B. D."

Mercer University School of Theology confers the Th. G. and Th. B. upon students who are twenty years of age, without any stated educational prerequisite.

student must take from eight to eleven subjects at one time. In some of the seminaries a student might carry fifteen different subjects at one time.

The current catalogue of Yale Divinity School shows three four-hour courses, twenty-eight three-hour courses, seventy-seven two-hour courses, given throughout the year; forty-seven two-hour courses given for one semester; forty-five one-hour courses given throughout the year, thirty one-hour courses given for one semester. This then will make the equivalent of one hundred two-hour courses throughout the year and of sixty one-hour courses throughout the year. At Hartford, in the regular theological course offerings, there are sixty-two one-hour courses, thirty-two two-hour courses, and thirty-five three-hour courses.

In the Princeton Theological Seminary general course there are fifty-three one-hour courses for the year, and seven for a half-year; two three-hour courses throughout the year, and one four-hour course throughout the year.

At Harvard Theological School there are eight one-hour courses, fifty-three two-hour courses, and seventy-five three-hour courses, although the significance of this is lessened in view of Harvard's general examination required for graduation.

Financial Limitations

The educational status of the seminary is determined in considerable degree by the financial limitations under which most seminaries operate. These limitations most seriously affect the professorial salaries and the library and other forms of material equipment. The matter is discussed at some length in Chapter VI.

Methods of Teaching

The seminaries, along with other types of higher institutions, need thoroughly to inspect their teaching methods. The prevailing methods now in use are the lecture method and the

textbook method. The lecture method is in common use in nearly all the seminaries.

While neither of these methods, unless well supplemented, is adapted to develop most effectively the resourcefulness of mature students—since they both presuppose student receptivity and often allow student passivity rather than demand a large measure of student initiative and activity—it is nevertheless true that both methods are used successfully by able teachers. These teachers, who are found here and there within all types of seminaries, rank as masters of the profession. They possess what we call scholarship, often highly specialized, together with practical wisdom, power of clear analysis and interesting statement, power to stimulate student initiative, sympathetic interest in student attitude and attainment, personality. On the other hand, much of the teaching where either method is used is dull and uninspiring. It is frequently puerile and intellectually benumbing. However well or ill done, the purpose of the lecture is instruction, the end sought, knowledge. The minister needs knowledge—and much else.

The cases in which the lecture method is used with stimulating effect and with evidence of extensive outside work by students are outnumbered by those exemplifying its abuses both on the part of the teacher and the taught. Nor is this impression drawn from the lecture alone; it is confirmed by the fact that the libraries in seminaries visited were sometimes found locked and unheated, with little to indicate workshop conditions. Some lectures, many in fact, should rather be called sermons. Often they are rhetorical, rambling, hortatory sermons. Too often the prevailing atmosphere is that of the church rather than that of the school. In numerous instances entire periods are spent in reading from old manuscript lectures, line by line, as the students copy verbatim. On the margin of some of these manuscripts have been seen dates reaching back a quarter of a century, indicating the point the professor had reached in his annual journey over this well-traveled course. In other cases, more care has been taken in the preparation and revision of the lectures, but the manifest interest of the lecturer lies in his highly specialized subject

rather than in the student; or the lecture may be marred by rapid or montonous reading with very little "time out" for incidental observations by the lecturer, or by hasty or evasive replies to questions propounded. When the lecturer makes persistent effort to secure student response, the responses are sometimes given timidly and by a limited number of students. The students do not have the habit of free participation.

Some masterly teachers in the use of the textbook method were found guiding the organization of the material in most stimulating fashion. They showed great skill in building up the recitation around concrete situations with fine application of the Socratic method to the textbook material and to general student knowledge and experience.

But the abuses of the textbook method are quite as common, relatively, as those of the lecture method. Cases have been observed in which the assignments, as in the high school, were by pages or chapters in textbooks of elementary character. The recitation sometimes displays lack of mastery of the assignments both by the professor and the students. In one seminary, the textbook consists of a series of questions and answers.[19] The aged professor read both the question and the answer and made elaborate hortatory and homiletical comment. In another instance, the students in succession took the floor and gave expositions of the textbook by sections. In another the teacher, who is the president of a well-known seminary, asked the students during the first half of the period to write, on the first part of the assignment, with the textbook open; and during the second half he gave a rambling and reminiscent talk, with frequent and copious readings from the same textbook. Another professor read from the textbook during the entire hour.

Superb language recitations have been noted—rapid reading by students of Greek or Hebrew, with or without rendering into English, with a training of the tongue and the ear, as well as the eye and the mind in the use of the language. Usually, however, the professors were doing most of the translating

[19] Theological textbooks, in general, date in spirit if not in fact before the modern scientific movement.

that was being done; and in more than one case the time of the recitation was being taken up largely by preaching by the teacher. In a certain part of the field, it is the general practice for the professor in Greek exegesis to give both the translation and the exegesis. In one instance the students spent the hour in elementary Hebrew in writing out the translation with the free use of the lexicon, while the professor was assisting and correcting. It was a case of supervised study, not a recitation. The dean of one institution occupied the entire hour in translating with homiletic observations the lesson assigned, not calling upon a student during the period. To the visitor he defended his method on the ground that "he had long ago abandoned the old recitation method, inasmuch as so much valuable time was lost while the students were floundering around in making translations."

In increasing measure, a small group of institutions is introducing the methods that are usually considered more pedagogical for advanced students—the methods of the seminar, the library, the laboratory and the field—and are thereby assisting in the development of student initiative and resourcefulness. Here the seminar method is in common use among the advanced students. In small groups instructor and student work together at a common task. For other students more elementary methods are used with the purpose of teaching men to use their own minds, to familiarize themselves with the sources of information, and to make effective use of such information when found. The students have projects which give them experience in analysis, synthesis, discrimination, organization, expression. Each student, for example, in the class in the history of Christianity [20] is given the opportunity (it is not necessary to say "is required") to write each term one chapter in his own history of Christianity. He does this on the basis of his own supervised work in the library, the reports of his fellow-students in the class in the same field, and the observations of the instructor in the class discussions. The final volume, of course, must be approved by the instructor.

[20] Gordon College of Theology and Missions.

The resourceful teacher invents many variations of this general method.

There is in a few seminaries supervised field work, in which observation-visits under supervision are made to social service and human welfare agencies, and in which supervision is given to practice service with specific groups and individuals, and to field work of student pastors.

Spiritual Life

Recognizing that the spirit of consecration and Christian zeal is in danger of evaporating in an atmosphere dominated by intellectual and technical studies, and that the development of the inner life of prospective ministers is a fundamental element in their education, an effort was made to ascertain the success with which methods of discovering and developing spiritual gifts and promoting the spiritual life of students have been used.

The executive officer of one seminary reported that his faculty members were "presumably Christian gentlemen"; another reported "not interested"; and a third asked why the seminary should concern itself with such matters. At the other extreme, one seminary reports three required chapel services daily. No fewer than 120 seminaries gave information on the methods which they had found successful in promoting the spiritual life of the seminary. These replies indicate that the chief dependence of the seminary in meeting this phase of their responsibility is in prayer. Prayer, individual and in groups of varying kinds, is mentioned by no fewer than eighty seminaries. Other agencies in order of frequency in the schedules are "the chapel," "personal work," "special services," "student societies," etc. Evidently not so much effort is put forth with individual students as with groups; but of seventy-five seminaries that report some such effort, forty-one make "personal interest and work" prominent, while others mention "conferences," "prayer," the seminary "atmosphere," "volunteer religious work," etc. Several seminaries have professors or lecturers on personal evangelism. It is

probable that the seminaries have not generally done themselves full justice in indicating the seriousness with which they apply themselves to this phase of ministerial education. Some seminaries emphasize the spiritual value of daily work honestly done; some fear the demoralizing effect of cant.

Certainly the minister must have first-hand knowledge of God and of the Book which contains so much of His revelation. Much prominence apparently is given to the devotional life in the seminaries with priestly ideals (Anglican and Lutheran). Even here, not much reference is made to communion, private and public, to Bible or other devotional reading, and to retreats.

The Church of England in Canada, in its circular of "Recommendations for the Training of Candidates for Holy Orders", devotes an important section to "spiritual training." From this we quote, although to what extent these recommendations are now being carried out we cannot accurately report. Some of the theological colleges are attempting to carry them out. It is a great gain to have clearly stated so worthy a goal.

SPIRITUAL TRAINING

The true success of the Ministry depends on the spiritual sympathy and devotion of the Clergy. No intellectual or practical efficiency can supply the lack of these essentials. This fact must be fully recognized in the preparation of men for the Ministry. The highest duty of the Theological Colleges is to give to the Church clergy who in prayer and meditation speak to God and listen to His voice speaking to them. . . . Each College must wrestle with the problem in its own way. Nevertheless, we venture to make the following suggestions, leaving it to each college to work out the practical application of the principles on its own lines.

(1) We believe that at least one member of the staff of each Theological College, either the Principal, the Professor of Pastoral Theology, or other specially qualified person should be responsible for maintaining personal relations with the students on spiritual matters. He should satisfy himself in a tactful way that each student is forming and maintaining the habit of private prayer and meditation and he should give definite advice and guidance, not only in public addresses, but also in private conference with individuals, at frequent intervals.

(2) Emphasis should be laid on the devotional use of the Bible.

It is not enough to study the contents of the Books of the Bible in the classroom. Students should be encouraged to study the Bible devotionally, seeking to learn in an intelligent and yet humble way more of God and His ways of dealing with men. In some colleges classes for the Devotional study of the Bible may be formed outside of lecture hours. In others, it may be found better to encourage the students individually in this spiritual pursuit.

(3) The Chapel and its services should be the center of the life, teaching and activity of a Theological College. The future Clergy should be taught to grasp the spiritual value of daily Morning and Evening Prayer. The place of the Holy Communion in the spiritual life of the College, of the Priesthood as a body, and of the individual Priest should be taught and opportunities for attendance upon this Sacrament should be given at least on one day of the week as well as upon Sundays and Holy days.

(4) Other services of a less formal chraacter should also be held in the Chapel. Short periods should be set aside for meditation. Perhaps once a week one hour might be devoted to a corporate act of Meditation conducted by a member of the Staff or other qualified person which would be a weekly quiet hour for the College in its corporate capacity. The holding of a "quiet day" for Prayer, Meditation and Spiritual Instruction once a term is recommended.

(5) The great value of intercession and its supreme importance should also be taught through special services of intercession held at frequent and regular intervals. The Students should be taught and encouraged to organize and conduct these services themselves. The work of the Church in the Dominion and overseas should be prominent among the subjects of Intercession. At Embertide, and perhaps at other times, the needs of the Ministry should be particularly emphasized.

Summary

It appears from the foregoing pages that most seminaries are under denominational control, largely through ministers; that the faculties are men who have had some extended educational privileges; and that there is considerable plasticity in the use of educational standards. It also appears that there is much variation in the methods of teaching and in the care taken officially to promote and develop the spiritual life of the student-preachers. These various factors influence and find expression in the several programs of study that form the topic of the next chapter.

Chapter III

PROGRAMS OF STUDY

All the seminaries have nearly the same fundamental aim, namely, to prepare men for all types of Christian ministry. There are many traditional subjects that are found, in one form or another, in all seminaries. These traditional subjects receive different emphasis and treatment, however, in the different institutions engaged in the professional training of Protestant ministers.

The differences in programs reported by theological seminaries are owing primarily to four variables: (1) the preparation of students accepted; (2) the length of time devoted to the course; (3) denominational control; and (4) nomenclature.

At one extreme is a program arranged for students with a common-school education, all the work of which is prescribed, and which covers two short academic years. At the other extreme is a program arranged for graduate and postgraduate study, covering three and sometimes four, five or six years of work, with few absolute requirements but with an array of possible electives which, if all were taken, would easily constitute the work of a lifetime. Ordinarily the multitude of electives is arranged in groups and certain sequences of subjects are required.

The denominational auspices under which the institutions operate influence the content of the courses of study. Characteristic denominational attitudes are revealed in these institutions by the importance attached to creedal and liturgical effects, in emphasis upon the past or in experimentation in new fields.

Differences in nomenclature often obscure resemblances be-

tween programs of study offered by seminaries. If all seminaries included the same subjects under the same headings, programs would be roughly comparable. Where one seminary announces a course in "the rural church" under "homiletics" another under "religious education" and another under "practical theology," it is obvious that comparisons between seminaries, course for course, are out of the question.[1] In certain departments, such as Greek and Hebrew, the terminology is sufficiently standardized, however, to warrant such treatment.

The following classification of subjects under the four topical heads—"exegetical," "historical," "systematic," and pastoral or "practical" theology—is used for purposes of comparison in this study.[2]

Exegetical Theology—Arabic, Aramaic, Greek, Hebrew, English exegesis, biblical literature introduction, biblical history, biblical theology.

Historical Theology—Church history, history of the Reformation, history of doctrine, denominational history.

Systematic Theology—Dogmatics, apologetics, ethics, Christian evidences, theism, history of religion, philosophy of religion, psychology of religion, natural theology, symbolic theology.

Practical Theology—Pastoral calling, polity and law, homiletics, liturgics, music, missions, religious education, elocution, catechetics, sociology, Christian institutions, home missions, foreign missions, church administration, rural and city life.

As it is desirable to determine the most important features of the various programs offered by the 161 seminaries under consideration, this chapter and the one following will present:

(1) A historical study of the programs offered by seven seminaries fifty years ago, twenty-five years ago and to-day.

(2) A study of the programs offered by three denominational groups: Presbyterian U. S. A., Methodist Episcopal and Protestant Episcopal.

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[1] Each of these courses, however, is included under the general heading "practical theology."

[2] In cases of differing nomenclature the prevailing practice is followed.

(3) A study of seminaries' programs classified according to type of organization.

(4) A series of charts showing the programs announced in the catalogues of twelve seminaries for a particular year with the programs actually taught and a statement of additional offerings to be taken some time during the course; and a representation of the credit hours earned by the entire student body in each subject.

(5) A detailed statement of the courses offered in twelve selected subjects by 103 seminaries.

Historical Study of the Seminary Program

No exhaustive statement relative to the genesis and development of the seminary programs of study in America is attempted. The practical interest hovers not so much about their origin as about their development during the last half century.

In the early history of ministerial training in America, as at Harvard and Yale, the program of study was very simple indeed. It consisted of the classics, logic, mathematics, etc. History received much attention. To these subjects was added work in dogmatics and Hebrew. The Bible was studied in the original languages. Greek and Hebrew were considered essential. Lectures in dogmatic theology summed up the knowledge of the field for the student. The usual classical subjects were considered a more essential part of the student's equipment than now. This practice of giving liberal and theological instruction simultaneously is still in vogue in certain quarters, e.g., the colleges of the Disciples of Christ.

As the range of learning was extended and the classes in theology were enlarged, students preparing for the ministry returned after graduation for further study. This led to the development of separate departments of divinity in the greater universities. Out of this naturally grew the higher degrees of specialization and the development of faculties of experts. A striking uniformity was apparent in the general linguistic requirements, which have persisted until now in many institu-

tions. Lectures in dogmatics were deemed essential. Church history soon was generally included. Homiletics, or sermon writing, could not be neglected. Up to the middle of the century, additions to the program of study were chiefly expansions of these fundamental and generally employed subjects of ministerial education, rather than new subjects.

In 1819, the four-year course announced in the Harvard catalogue consisted of the following subjects: "Greek, Latin, Mathematics, English Grammar, Declamation, History and Antiquities, Rhetorick and Logick, Intellectual Philosophy, Metaphysicks, Natural Philosophy, Theology and Hebrew or substitute, Forensicks or Themes, Moral Philosophy, Political Philosophy, and Astronomy."

The following announcement of advanced instruction is interesting:

> The Hancock Professor of Hebrew and other Oriental Languages will at private hours instruct such students as may at any time form a class to extend their knowledge of these languages beyond what is the required course of the department.

In this connection it is to be noted that the prescribed amount just alluded to was three hours per week for twelve weeks, or thirty-six recitations. The prescribed hours in theology were twice those of Hebrew, or seventy-two.

In September, 1827, Harvard first announced separately her divinity faculty, then composed of three members, but did not announce their courses.

In 1830-31, for the first time, separate divinity courses were announced as follows:

> Instruction is given by the Professor of Divinity in Natural Religion and Christian Theology.
>
> ———— by the Professor of Hebrew in the Hebrew languages, Jewish Antiquities, the Criticism and Interpretation of the Old Testament.
>
> ———— by the Professor of Sacred Literature on the Criticism and Interpretation of the New Testament.
>
> ———— by the Professor of the German Language and Literature in the German Language and Literature.
>
> ———— by the Professor of Pastoral Care and Pulpit Ora-

tory in the Composition and Delivery of Sermons and the Duties of the Pastoral Office.

The following note also appeared:

A religious service with preaching, in which one of the students officiates, takes place twice a week, and is attended by the Professors and all the members of the school. Also once a week there is an exercise in extemporaneous preaching, in the presence of one of the Professors, by the students of the two upper classes in rotation. Students take their turns in performing these exercises with the first term of the middle year.

The School meets once a week for discussing some subject previously proposed.

The announced courses at Harvard in 1845 were as follows:

The course of instruction comprises Lectures, Recitations and often exercises on all subjects usually included in a system of Theological Education—Hebrew, Criticism and Interpretation of the Scriptures, Natural Religion, Evidences of Revealed Religion, Systematic Theology, Christian Ethics, Church History, Church Polity, the Composition and Delivery of Sermons and the Duties of the Pastoral office.

Strict examinations are also given in Latin, Greek, Philosophy, Ethics and Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

The development of the Harvard program in these periods was marked, particularly between 1819 and 1830. Certain advances in 1845 are also noticeable over 1830.

In studying the growth of the program of studies of the American Theological Seminary attention may well be directed to the earliest program announced by Andover. This appeared in 1839, as follows:

JUNIOR CLASS

Stewart's Hebrew Grammar—Chrestomathy—Written exercises including translations from English into Hebrew—Study of the Hebrew Bible—Principles of Hermeneutics—New Testament Greek and Exegesis of the four Gospels—Lectures Preparatory to

the study of Theology—Natural Theology—Evidences of Revelation—Inspiration of the Scriptures—Hebrew Exegesis (twice a week in summer term)—Greek—Pauline Epistles twice a week—Criticism and Exegetical Compositions.

MIDDLE CLASS

Christian Theology five days a week—Compositions on the principal topics in Theology to be examined in private—Exegesis of the New Testament one day a week—Instruction on special topics in Sacred Literature.

SENIOR CLASS

Criticism and Exegetical Lectures on Hebrew Testament—Criticism and Exegetical Lectures on Greek New Testament, Lectures on the History of Christian Doctrine, Lectures on Philosophy of Rhetoric—Analysis of published Discourses—Public and Private Criticism of Skeletons of Sermons, etc.

GENERAL EXERCISES FOR ALL CLASSES

Public Declamation once a week. Private exercises in Elocution. Lectures on the Apocalypse once in three years so that each class has opportunity of attending them.

Another sample program dated 1850 is here appended:

Greek grammar exegesis
Church history
Pericopes
Catechism
Dogmatics
Homiletics
Sermonizing
General courses on the Bible
Choral singing
English language

This seminary could not provide facilities for instruction in Hebrew. Its method of study in the New Testament is revealed in the naming of the subject. The informational instruction in the biblical field was given in the course termed "General Courses on Bible." These had to do with running comments and memorizing selected passages, with great doctrines being emphasized here and there.

PROGRAMS OF STUDY

The seminary programs of this period like those of other institutions had little form of measurement. They consisted of brief lists of titles to be given with time and extent left largely to the discretion of the lecturers. The subjects were not usually listed by hours or terms. No clear-cut quantitative idea is discernible.

Since the chief data of real value for comparative purposes are to be had only for the last half century, an attempt is here made to bring to the attention of the reader, in as brief a compass as possible, sample programs from each of seven selected seminaries, covering twenty-five-year intervals. They are taken from as nearly 1870, 1895, and 1922 respectively as they could be secured. These are schools selected from the major groups. Rochester, for the Baptist, Oberlin [3] for the Congregationalist, General for the Episcopalian, the Lutheran Theological Seminary at Philadelphia for the Lutheran, Garrett for the Methodist, Princeton for the Presbyterian, and Union for the undenominational seminaries. While no one institution reflects with complete accuracy the situation within all seminaries of its group, the institutions selected are broadly typical.

The subjects are so arranged as to show the new titles added each succeeding period. It is obvious that quantitative determinates had not been worked out everywhere either in 1870 or in 1895, so the subjects are listed by name and number of terms or sessions offered, without regard to the number of hours devoted weekly to each. It is believed, however, that the genesis of the American theological programs of study may fairly well be discovered and their development traced by this process.[4]

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[3] Oberlin is and always has been independent by charter but in friendly unofficial affiliation with the Congregationalists. Its faculty and students are broadly interdenominational.

[4] These tables were submitted to the seminaries and opportunity given for verification and correction. In general, subjects in 1870 are listed by years, since the hour as a measure was not then in use; in 1895 by prescribed semester hours; and in 1921 by total advertised semester hours, prescribed and elective.

TABLE I—GARRETT BIBLICAL INSTITUTE[1]
EVANSTON, ILL., EDUCATIONAL PROGRAM

Subject	1870 Years	1895 Semester Hours	1921 Semester Hours Prescribed	1921 Semester Hours Elective
Greek and exegesis	3	20	6	42
New Testament English		..	..	84
Hebrew and exegesis	3	14	14	45
Old Testament English		..	6	60
Church history	1	6	6	48
Systematic theology	1	16	6	42
Homiletics	3	8	7.5	30
Pastoral theology	1	4	..	..
Natural theology	1	..	..	..
Revealed theology	1	..	..	..
Biblical history	..	1	..	..
Elocution and oratory	..	19	4.5	3
Missions	..	3	..	12
Christian sociology	..	4	..	4.5
History of doctrine	..	3	..	6
Encyclopedia	..	1	..	..
English style	..	1	..	..
Archaeology	..	1	..	6
Religious education	..	..	6	12
Practical theology	..	..	19.5	48
Comparative religion	..	..	..	6
Music	..	..	1.5	3
Public Worship	..	..	1.5	.5

[1] The programs presented in this table are not comparable quantitatively. The column for 1870 shows the number of *years* devoted to each subject; the column for 1895 shows the number of *hours* per semester; the column for 1921 makes a distinction between prescribed and elective semester hours. In addition to the courses indicated, numerous courses in philosophy, psychology, sociology, education, religious education and similar subjects offered in Northwestern University are open to students of Garrett Biblical Institute.

The program of Garrett Biblical Institute in 1870 was much the same as that of all seminaries of the period. Emphasis was on exegetical theology, with least attention given to historical theology.

In 1895 marked changes had occurred. Exegetical theology stands first, but is closely followed by practical theology, while historical theology shows an important gain in the relative proportion of time allotted to it. Eight new courses have been added. An unusually large proportion of time is devoted to elocution and oratory. The changing times are detected

in the appearance of "missions—3 hours" and "Christian sociology—4 hours."

In 1921 [5] a more radical development is apparent. The curriculum of this seminary at the present time shows a phenomenal change. Exegetical theology shows twelve required hours, with 237 hours elective. The requirements in historical theology, like those of systematic theology, have been reduced to six semester hours, with a wide range of electives. But the development that puts Garrett almost in a class by itself is found in the department of practical theology, where more hours are required for graduation than in all others combined. The emphasis is in the technical field of "pastoral theology." Five majors and three half-majors are required in various phases of technical study and practice with the city of Chicago and certain rural districts serving as laboratories. Twenty-one other technical and survey courses are open, thus making possible a most thorough training to render the student an immediate constructive force in his chosen field.

The shift in content from that usually composing the body of instruction given in this general subject is quite as great as the shift in the amount of time devoted to the subject. The theoretical has given place to the laboratory and "scientific" method. The "scientific" method is being applied extensively to the building and support of the church.

The curriculum of 1921 shows rich opportunity for specialization since the four great fields have each a wealth of electives. While practical theology is first in the number of hours required, exegetical theology is first in the amount of time offered.

The seminary announces numerous courses given by Northwestern University and many of her students take them.

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[8] Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	6	1	3	4	Years
1895	34	11	17	32	Semester Hours
1921	12 (237)	6 (54)	6 (48)	40.5 (117)	" "

Statement for 1921 is based on acceptance of a major as the equivalent of 3 sem. hrs.

Figures in parentheses indicate number of possible electives.

TABLE II—GENERAL THEOLOGICAL SEMINARY,[1] NEW YORK CITY—EDUCATIONAL PROGRAM

Subject	1870 Years	1895 Semester Hours	1921 Semester Hours Prescribed	1921 Semester Hours Elective
Greek and exegesis	2	..	12	6
New Testament English		10	[2]	12
Hebrew and exegesis	3	10	[3]	24
Old Testament English		12	9	15
Church history	3	12	9	3
Dogmatic theology[4]	3	14	6	12
Pastoral theology[4]	3	2	..	..
Polity and law	1	6	..	..
Homiletics	..	2	3	..
Apologetics	..	10	3	15
Liturgics	..	6	3	6
Music	..	6	[5]	4
Ethics	..	6	6	6
Missions	..	..	3	..
Religious education	..	..	..	3
Practical theology[4] (Polity and pastoral theology)	..	..	9	3
History of religion	..	..	[6]	6
Elocution	..	..		..

[1] The programs presented in this table are not comparable quantitatively. The column for 1870 shows the number of *years* devoted to each subject; the column for 1895 shows the number of *hours per semester;* the column for 1921 makes a distinction between prescribed and elective semester hours.

[2] Nine hours required for men who take neither Greek nor Hebrew.

[3] Six hours required for men taking Hebrew.

[4] Overlapping.

[5] Required but not credited.

[6] Required for three years but not credited.

Ninety semester hours are required (1921) for graduation. The column "prescribed" shows what is required of students prepared in Greek but who do not take Hebrew. Those taking Hebrew have different required courses. Those having no knowledge of Greek and who do not take Hebrew have still different prescribed courses. Men taking the course outlined above (Greek course) are required to elect twenty-seven hours.

Subjects offered by the General Theological Seminary in

the program of 1870 [6] are similar to those of schools of other communions of that day, with the exception of "polity and law," a subdivision of theology which is unique.

Significant additions appear in 1885 in the fields of systematic theology (apologetics—10), and practical theology; homiletics—2, liturgics—6 and music—6.

Changes of still greater importance are recorded in the present program (1921-22). Important subjects of a more modern type appear either in the prescribed or elective lists e.g., missions 3, religious education (3),[7] history of religion (6), ethics 6, (6), and practical theology 9, (3), which is composed of polity and pastoral theology as given previously under these titles. It is striking to note that the title "systematic theology" does not appear in the foregoing list, though the subject matter is included under a number of sub-topics. Missions are given a subordinate place, though development of the program to meet modern needs is more retarded than in some seminaries of other communions. General Theological Seminary is progressive among schools within its own denomination. In common with most of the seminaries selected, General has extensive postgraduate work,[8] though for comparative purposes treatment of this department is omitted.

Though the distribution of subject-matter is not comparable between different years, it is within years and reveals proportions of departmental emphasis even in the last year, which includes both prescribed and elective courses. The balance is found to be not very different from that of earlier years.

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[6] Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	5	3	3	4	Years
1895	34	12	24	22	Sem. Hrs. Presc.
1921–22	21 (57)	9 (9)	18 (33)	15 (16)	" " "

Figures in parentheses indicate number of possible electives.

[7] Figures in parentheses indicate elective, others prescribed hours.

[8] Graduate students may take courses at Columbia, New York University, Union Theological Seminary and the New York School of Social Work, and receive credit toward seminary degrees.

TABLE III—LUTHERAN THEOLOGICAL SEMINARY, MT. AIRY, PA.—EDUCATIONAL PROGRAM[1]

Subject	1870 Years	1895 Term Hours	1921 Semester Hours Prescribed	1921 Semester Hours Elective
Apologetics	1	..	4	(4)[2]
Biblical archaeology	1	1	..	..
Sacred history	1	..	..	..
Encyclopaedia	1	..	.5	..
Isagogics	1	2	..	..
Hermeneutics and Biblical criticism	2	..	..	..
New Testament exegesis (Harmony)	3	4	7	8
Hebrew and exegesis	3	5	3	3
Dogmatics	2	7	..	..
Symbolic theology	2	2	..	..
Christian antiquities	1	..	..	..
Church history	2	5	12	7
Homiletics	2	5	10	..
Practical theology (Pastoral)	1	1	6	4(2)[2]
Catechetics	1	1	2	..
Liturgics	1	1	4	4(2)[2]
Ethics	1	2	4	4
Ecclesiastical polity	1	1	..	..
Pericopes	..	1	..	..
Conference	..	1	..	..
Sacred oratory	..	2	..	..
Old Testament English	..	..	10	8
Missions	..	..	..	2
Religious education	..	..	2	(2)[2]
Comparative religion	..	..	..	(2)[2]
Sociology	..	..	..	(2)[2]
Music	..	..	1	..
Elocution	..	..	2	..
Church Latin	..	..	..	2
Hymnology	..	..	1	..
Systematic theology	..	..	5.5	4

[1] The programs here presented are not comparable quantitatively. The column for 1870 lists the names of *subjects* offered by *years;* the column for 1895 shows the number of *hours* offered per *term;* the column for 1921 records prescribed and elective *semester hours.*

[2] Alternating courses.

Lutheran Theological Seminary is outstanding among the seminaries of its denomination and the program of study shows a much greater development than is to be detected in Lutheran institutions generally.

The program of 1870 shows the emphasis to have been laid,

first, on exegetical theology, and secondly, on systematic theology. Historical theology and practical theology seem to have received about the same amount of attention. The old disciplines held the field with a blending on either side of the practical and more unusual courses adapted particularly to the genius of the Lutheran churches.

No marked additions appear to have been made to the program between 1870 and 1895. Five courses—apologetics, sacred history, encyclopaedia, hermeneutics, and Christian antiquities—were dropped; whereas pericopes, conference, and sacred oratory were added. Otherwise the program of 1895 follows the earlier plan.

During the last quarter century, marked changes have occurred. The program of 1921 differs from that of 1895 by reason of both the dropping of certain courses appearing in the middle period and the adding of new subjects. More attention is now given to Old Testament English in place of earlier linguistic exegesis. The additions indicate the forward look: missions, two hours; comparative religions, two; sociology, two, among the electives; religious education, two; music, one; elocution, two; and hymnology one, in the prescribed list. The prescribed work under the name "dogmatics" has been replaced by systematic theology, 5.5 prescribed and four elective hours. In some instances, however, the change in name is greater than the change in content.

While the figures given below[9] do not represent units comparable between years, they are sufficiently trustworthy, in comparing the relative amount of time devoted to the great departments within the given year, to justify enumeration.

It is obvious that a rather balanced ratio obtained in the earliest period. In 1895 systematic theology showed the greatest gain, with slight additions on the "practical" side of

Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	8	5	8	6	Years
1895	10	6	12	7	Term Hours
1921	20 (21)	12 (7)	14 (15)	28 (13)	Semester Hrs.

Figures in parentheses represent electives.

the program. In 1921 a distinct change manifests itself and practical theology leads in the number of hours prescribed. Pronounced development is found here, for which the tendencies of the earlier years stirred slight anticipation.

As suggested at the beginning of the discussion, this seminary may not be taken as typically representative of the Lutheran group. Less change and greater unanimity are apparent in the programs of her sister institutions.

In 1870 eleven one-term courses were offered at Oberlin, three two-term courses, and four three-term courses. Twelve terms were given to the field of exegetical theology; nine to practical theology, five to historical theology, and three to systematic theology. With comparatively liberal interpretation, nearly half the courses were in the first group: three terms were devoted to the study of the Hebrew language, one term to the Greek language, and three more terms to exegesis in these languages. It is noticeable that a careful distinction is here made between elementary language study and advanced work, and that more time was given to the study of the rudiments of the language than to its application to the biblical text. Harmony of the Gospels was studied for two terms; biblical geography, one; interpretation, one; biblical theology, one. Nearly a third of the entire course was devoted to practical (known in that day as "pastoral") theology: sermonizing, two terms; sacred rhetoric, two terms; homiletics, three; institutions, one; pastoral theology as such, one. Three terms were given to church history, one to the history of doctrine and one to the history of the Jewish Church. In the field of what we would now call systematic theology, one term each was offered in natural theology, polemic theology, and systematic theology *per se*.

An unusually large block of time was assigned to the development of the "preacher"—eight terms, including the course in "interpretation," which was exegesis with special homiletical application. The training for extra-pulpit work was limited to one term of pastoral theology and one term of positive institutions. No traces of the genesis of sociology or of religious education are yet to be detected.

TABLE IV—OBERLIN GRADUATE SCHOOL OF THEOLOGY, OBERLIN, OHIO—EDUCATIONAL PROGRAM[1]

Subject	1870 Terms Prescribed	1895 Semester Prescribed	1895 Hours Elective.	1922 Semester Prescribed	1922 Hours Elective
Hebrew	3	..	14	..	18
Greek	1	8	6.5	10	6
Exegesis (either Greek or Hebrew)	3	..	3	..	..
Gospels in harmony	2	..	..	..	..
Sermonizing	2	..	..	..	..
Biblical geography and antiquities	1	..	..	..	..
History of Jewish Church	1	..	..	..	..
Principles of interpretation	1	..	..	..	..
Natural theology	1	..	..	..	..
Sacred rhetoric	2	..	..	..	..
Systematic theology	1	8	..	6	2
Polemic theology	1	..	..	..	..
History of doctrine	1	..	12	..	..
Biblical theology	1	4	4	..	..
Church history	3	6	4	6	14
Homiletics	3	6	..	6	8
Positive institutions	1	..	1	..	..
Pastoral theology	1	..	..	..	..
Practical theology	..	..	8	3	3
Old Testament introduction	..	2	..	..	..
New Testament introduction	..	2	..	..	..
Philosophy of religion	..	..	2	6	10
Evidences of Christianity	..	4	..	..	..
Harmony of science and revelation	..	..	3	..	..
Preaching exercises	..	1	..	..	..
Sociology	..	..	4	..	7
Elocution	..	..	2	..	2
Oratory	..	4	4	..	..
Old Testament history	..	..	..	3	9
Doctrine of Canon and Old Testament introduction	..	..	..	..	2
New Testament introduction and theology	..	..	..	..	18
Early Christian literature	..	..	..	..	2
Ethics	..	..	..	..	4
Theological introduction	..	..	..	..	4
Psychology of religion	..	..	..	..	2
Religious education	..	..	..	3	6
History of religion	..	..	..	..	6
Missions	..	..	..	..	2

[1] The programs presented in this table are not comparable quantitatively since the column for 1870 shows the number of terms prescribed while for 1895 and 1922 the unit is the semester hour.

The program of 1895 [10] shows significant changes. The elective system had been introduced along with specific naming of courses and hours. The adoption of the "scientific" method had resulted in the dropping of certain courses and in the inauguration of others. For example, natural theology had given place to Christian evidences and harmony of science and Revelation. Regroupings of subjects and the shifting of content in previously accepted nomenclature were apparent. In prescribed work, the proportion of time had undergone notable change. Sixteen hours were devoted to exegetical theology, eight to practical theology, twelve to systematic theology, six to historical theology. Hebrew, history of doctrine and positive institutions had become electives. Much greater emphasis was also being laid upon Greek. Historical criticism manifested itself in the appearance of the courses in Old Testament and New Testament introduction. Sociology and philosophy were added as electives. The program of study was changing from the dogmatic to the practical, from the ecclesio-centric to the socio-centric, and from service of self to service of the community.

Still further development in the direction indicated in the program twenty-five years before is obvious in the program of 1922. New courses in religious education, psychology of religion, and Christian ethics have appeared. During the half-century studied, prescribed work has diminished from 100 per cent. to below 50 per cent. and electives now constitute more than 70 per cent. of the advertised courses, the major portion of which are in the newer subjects. This means that the classes in the electives are small or else that not many of the advertised courses are being taught.

The development in the four fields during the past fifty years may be roughly traced in the changing distribution of hours among required courses and in their relation to total

[10]

Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	12	5	3	9	Terms
1895	16 (27.5)	6 (16)	12 (5)	8 (22)	Semester Hrs.
1922	13 (53)	6 (16)	12 (31)	12 (25)	Semester Hrs.

Figures in parentheses represent electives.

offerings. Of the more recently added courses, but two—Old Testament history, three hours, and one of the religious educational courses, three hours, appear in the prescribed list. Others like ethics, psychology of religion, and missions apparently are not regarded as of importance so vital as to warrant their inclusion there. Although sociology appeared in the program of 1895, it was not required; nor is it now, though it has proved a popular elective. Philosophy of religion, which first appeared at that time also, has now six hours prescribed.

Of the twelve hours required in the old field of practical theology, six in the present-day program are devoted to the sermon and six to the church and parish. The socialized program is further evidenced by the additional electives in—sociology, seven; ethics, four; psychology of religion, two; religious education, six; history of religion, six; missions, two. Special attention may be called to this program as illustrating the relative importance quite generally attached by seminaries to the language offerings (thirty-four hours) and to those of missions (two hours).[11]

Throughout the years the closest relationship has been maintained with Oberlin College, whereby the curriculum of the seminary has been greatly broadened and enriched.

The Princeton Faculty Committee which approved Table V added also the following:

"*Semitic Philology:* Elementary and Advanced courses are offered in Arabic, Assyrian, Biblical Aramaic, Hebrew and Syriac. In 1922 courses were conducted in elementary and advanced Hebrew, in Biblical Aramaic, and in elementary Arabic and Syriac.

"*Research:* Research courses are offered in all departments. In 1922 thirty-nine such courses were conducted."

"The Seminary teaches Biblical Criticism, both Higher and Lower (Textual), but does not ground either the methods or results on naturalistic premises."

"The schedule for 1872 was slightly abnormal. In that year, contrary to custom, 12 hours were allotted to Hebrew language. The normal number is listed. At this period of the Seminary's history, 4 hours devoted to the exegesis of Epistles of Paul served as study preparatory to Systematic Theology. The

schedule for 1872 was fundamentally in closer agreement with that of 1922 than perhaps appears on the surface."

Specific seminary courses are advertised in the Princeton University catalogue and though no reference is made in the seminary program as advertised in the catalogue to them, certain graduate courses in the University are open to election by seminary students.

TABLE V — PRINCETON THEOLOGICAL SEMINARY, PRINCETON, N. J. — EDUCATIONAL PROGRAM

Subject	*1872 Semester Hours*	*1895 Semester Hours*	*1922 Semester Hours Prescribed*	*1922 Semester Hours Elective*
Hebrew language	10	10	8	2
Old Testament literature and exegesis	12	14	10	8
Old Testament biblical theology	..	4	4	2
Greek language (prerequisite)	..	[1]	[1]	6
New Testament literature and exegesis	14	12	10	8
New Testament biblical theology	..	4	4	4
Church history	10	12	10	6
Apologetics	8	12	9	12
History of religion	..	..	1	..
Systematic theology	8	12	10	14
Homiletics: theory	2	2	6	6
Homiletics: practice	6	6	6	..
English Bible, homiletical use	..	..	4	6
Elocution	6	6	2	6
Pastoral and ecclesiastical theology	4	4	4	2
Missions	..	..	2	4

[1] Greek Language required (6 semester hours) of students without knowledge of Greek.

The Princeton program of study in 1872 was essentially that of other seminaries of the period. Emphasis lay on exegetical theology and study of the original languages was stressed.

In 1895 [12] little change was apparent. Exegetical theology

[11] Though Oberlin does not specialize in the technique of missions, the motives, aims and methods of the missionary movement are emphasized and repeatedly considered in many courses not listed specifically under this head.

[12]

Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	36	10	16	18	Semester Hrs.
1895	44	12	24	18	" "
1922	36 (30)	11 (6)	19 (26)	24 (24)	" "

Figures in parentheses represent electives.

remained first in importance in the Princeton program, with a slight relative gain in the proportion of time devoted to systematic theology. Historical and practical theology received approximately the same attention as in 1872.

The 1921 program shows the development of the elective system as the principal deviation from the practice of earlier years, with thirty elective hours in exegetical theology, six in historical theology, twenty-six in systematic theology, and twenty-four in pastoral theology.

Of the twenty-four prescribed hours in practical theology, sixteen are devoted to homiletics proper, two to missions, two to elocution, four to pastoral theology *per se*. Of the latter four hours, one has to do with the government and discipline of the Presbyterian church, another with the pastoral office, and the last two with "the history, development and methods

TABLE VI—ROCHESTER THEOLOGICAL SEMINARY, ROCHESTER, N. Y.—EDUCATIONAL PROGRAM[1]

Subject	*1895* *Semester Hours*	*1921* *Semester Hours* *Prescribed*	*Elective*
Greek and exegesis	18	..	8
New Testament in English		10	20(4)[2]
Hebrew and exegesis	12	..	6
Old Testament in English		8	10
Church history	12	8	18
Systematic theology	16	6	10
Homiletics	13	4.6	6
Apologetics and evidences	..	2	..
Pastoral duties	..	..	..
Elocution and oratory	6	2.3	..
Pastoral theology	3	..	..
Preaching exercises	1	6	..
Missions	..	..	6
Religious education	..	4	4
Practical theology	..	5.3	..
Psychology of religion	..	2	..
Comparative religion	..	2	..
Ethics	..	4	4
Sociology	..	4	6
Music	..	[3]	..

[1] Rochester retains the three-term scholastic year. For purposes of comparison, term offerings are here reckoned in their equivalent semester hours for 1895 and 1921. Data not given for 1870.

[2] Four New Testament courses counted under "homiletics."

[3] One hour required for one-third of the year.

of the Sabbath School, church organization, men's work, evangelistic methods, church finance, the Boards of the church, interdenominational societies, the various phases and problems of pastoral service." The two elective hours deal with "the relation of the pastor to the organizations and activities of the church." Christian ethics and Christian sociology are included in the department of apologetics.

The courses of 1870 at Rochester Theological Seminary are not listed in the catalogue quantitatively so the proportionate time devoted to each cannot be determined.

The subjects then offered were strictly theological and almost wholly theoretical. They were, for example, Greek and English New Testament, Hebrew and English Old Testament, church history, systematic theology, homiletics and apologetics and pastoral duties. The field of pastoral theology, it would seem, received the least attention while, as elsewhere, exegetical theology received an unusually large amount of consideration. The program reflected the extreme reaction against the former apprenticeship plan of preparation for the ministry.

The program of 1895 [13] shows an attempt to strengthen the obviously weak spot of the earlier one by adding ten hours in the department of pastoral theology under the titles elocution and oratory, six; pastoral theology, three; and preaching exercises, one. This gives to the field of pastoral theology twenty-three hours; which indicates a most notable swinging from the earlier extreme, and closely approximates quantitatively the field of exegetical theology, thirty hours, New Testament eighteen, Old Testament twelve.

The program of 1921 is characterized by electives. Only about one-third of the advertised courses and about two-thirds of the total number of hours required for graduation are prescribed. The chief reduction has come in the department

[13]

Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	..	..	..	..	Years
1895	30	12	16	23	Sem. Hrs. Presc.
1921	18 (44)	8 (18)	14 (14)	28 (22)	" "

Figures in parentheses indicate number of possible electives.

of exegetical theology, particularly in removing the linguistic requirements. Copious electives are provided, however, and the prescribed hours during the last twenty-five years have been reduced from thirty to eighteen, a drop of 40 per cent. The appreciation of the field of exegetical theology is retained, nevertheless, as indicated by the sixty-two hours now advertised. Only two-thirds as much church history is required as formerly, but three times as much is advertised. Though the sixteen prescribed hours of systematic theology of 1895 have been reduced to six, the eight prescribed hours in kindred new subjects—psychology of religion, two; comparative religion, two; ethics, four—add much to the general field of systematic theology, making in all fourteen prescribed and fourteen elective hours. The shift in the field has been very significant. From a complete system given under a single heading from perhaps a single textbook, the field is now treated under the titles—systematic theology, apologetics, psychology of religion, comparative religions and ethics, usually with copious electives.

The department of practical theology had grown from homiletics alone in 1870 to: homiletics, thirteen; elocution and oratory, six; pastoral theology, three; preaching exercises, one, in 1895; and finally in 1921 to the following prescribed courses: homiletics, 4.6; religious education, four; practical theology, 5.3; sociology, 4; music, 2.33: and elective courses in homiletics, six; missions, six; religious education, four; sociology, six. Analysis of the program shows the proportion of time devoted to these fields.

It is worthy of notice that the seminary has encouraged its students to utilize the resources of Rochester University.

To the eight subjects offered in 1870, ten others have been added, all of which are modern and show a great break from the dogmatic to the scientific, from the theoretical to the practical, and from the ecclesio-centric to the socio-centric point of view.

The above analysis shows this seminary to have made a marvelous development during the last half century in its struggle to meet the needs of changing conditions.

TABLE VII—UNION THEOLOGICAL SEMINARY, NEW YORK CITY—EDUCATIONAL PROGRAM[1]

Subject	1870 Years	1895 Semester Hours Prescribed	1895 Semester Hours Elective	1922 Semester Hours Advertised (Elective)
New Testament:				
Introduction, history, theology	3	12	2	26
Greek	..	..	..	24
English	..	..	..	4
Old Testament:				
Introduction, history, theology	..	..	..	14
Hebrew	3	18	6	38
English	..	..	..	20
Church history	3	6	9	68
Systematic theology	2	6	4	24
Homiletics	3	7	..	23
Natural theology	1	..	..	..
Encyclopædia	1	..	..	..
Symbolical theology	1	..	..	..
Elocution	1	4	..	10
Apologetics	..	..	2	..
Pastoral theology	..	..	2	3
Preaching exercises	..	2	..	10
Biblical theology	..	8	4	4
Missions	..	2	..	31
Ethics	..	2	..	..
Polity and law	..	1	..	..
Music	..	4	..	3
History of religions	..	2	..	30
Propædeutics	..	1	..	..
Aramaic	..	..	1	1
Catechetics	..	2	..	..
Religious education	..	..	..	24
Psychology of religion	..	..	..	16
Ethics and sociology	..	..	..	18
Philosophy of religion	..	..	..	18
Christian institutions	..	..	..	22
Home service (S.)	..	..	..	15

[1] The programs presented in this table are not comparable qualitatively since the column for 1870 shows the number of years devoted to each subject; in 1895 and 1922 the unit of measurement is the semester hour.

The program of Union Theological Seminary in 1870 was the seminary program of that day. Three years were devoted to each of the following: the Old and New Testament in English and the original languages, homiletics, and church history; two years were given to systematic theology; and

one each to symbolic theology, elocution, encyclopaedia and natural theology.

In 1895 with the elective system, came the addition of a list of twelve subjects, the greater part of them with a "practical" trend. The effect of the new learning in the academic world was here most noticeable and opportunity was offered for specialization.

The program of 1921-22 shows a further development in the direction of "applied Christianity." Practical theology is now approximately coordinate with exegetical theology in number of hours offered. Great expansion has taken place in all departments but the greatest development has been from the theoretical disciplines of former years to an entirely new group of studies having to do particularly with the present world order. Many of these courses seek to acquaint the student not only with present-day thinking but also with the means of making the church a living force—a vital servant of and in the community.

Special mention may be made of the development of religious education (24), sociology and ethics (18), home service (15) and foreign missions (31). These general subjects are broken up into numerous subdivisions, courses that provide rich opportunity for both general knowledge and specialization. The range of study is exceptionally broad, and few restrictions are placed upon the student's choice of subjects.

Students are encouraged to avail themselves of the privileges afforded through the close relationship maintained with Columbia and New York University, enhancing the opportunities of students working for advanced degrees, particularly in the way of technical training not provided by the seminary itself.

In 1870 [14] a fair balance was maintained between the four

[14]

Year	Exegetical Theology	Historical Theology	Systematic Theology	Practical Theology	Unit of Measure
1870	6	3	5	4	Years Pr.
1895	38 (13)	6 (9)	11 (6)	22 (2)	Sem. Hrs. Pr. & E.
1922	(127)	(121)*	(59)**	(125)***	" " Elec.

* Including the history of Christianity and of other religions.

** Including philosophy of religion, systematic theology and ethics.

*** Including homiletics, pastoral theology, religious education, psychology of religion, foreign service and home service.

great fields of theological study. In 1895 the emphasis was on exegetical theology both in prescribed and elective hours. At the present time systematic theology is given relatively less emphasis but otherwise the balance has been reestablished. Much of the supplementary work taken in the universities falls into the practical theology group.

COMPOSITE PROGRAMS OF 1870

The programs of 1870 were essentially the same in all these seven selected seminaries. The chief differences were occasioned by the necessity of caring for denominational peculiarities. The body of study was much the same in all. The Old and the New Testaments in English and in the original languages constituted a large part of the course. In fact, the original languages largely held the field. Before the days of historical criticism as commonly understood today, the subject-matter and presentation seem to have been quite uniform. The languages were mastered to discover better the exact shade of meaning the inspired Scriptures meant to convey. Interest centered in the historical feature and the principal problems had to do with exegetical and homiletical values. Accurate exegesis was deemed preeminently essential. The Bible was the recognized source of inspiration for spiritual living, the source of material for sermons and of data for theology. Since theological disciplines and practices were to be drawn from the divinely inspired Word, a large amount of time was devoted to exegetical theology.

Exegesis in most seminaries had much to do with individual passages of Scripture and comparatively little to do with the books of the Bible as wholes. Questions of "introduction," at least under that name, were rare.

The harassing problems of the "modern school" did not disturb the peaceful study of all passages as equally authoritative and vitally significant. Questions that did arise were largely textual. The study of this period, as of the more

distant past, was linguistic on the one hand and hortatory and homiletical on the other.[15]

As the sacred Scriptures must be elucidated through elaborate courses, so must the mind of the church be explained. Consequently, all of these seminaries devoted a liberal portion of their time to the study of the history of the Christian Church. Special consideration was given to the growth of the church and its doctrines through the "Dark Ages"; through the Reformation period and through the emergence of denominational interpretations in succeeding centuries.

Theology was reduced to what was considered an adequate system. The courses often reflected the scholasticism of a much earlier period. The philosophies of Plato, Thomas Aquinas and Calvin were more in evidence than were those of the more empirical writers. The *a priori* procedure was at par. Theology was seemingly regarded as a finished product, quite complete within itself.

Union and the Lutheran Seminary of Philadelphia offered courses in symbolic theology. Oberlin and Princeton gave courses in both biblical and polemic theology. Judging from the names of courses in the field of systematic theology, Oberlin was more venturesome than others in introducing new material. Oberlin offered courses in systematic theology, polemic theology, biblical theology and in the history of doctrine. It is interesting to note that the Lutheran Theological Seminary was the only one of the seven that offered courses under the title of "ethics" at this early date, a reflection probably of its closer relations with European universities.

Practical theology, which taught the student how to relate himself to his church and parish, was given by all. Union Theological Seminary at this time included this work under the caption "homiletics." Homiletics as the art of using information gained from other theological disciplines for the instruction and education of the people was taught by all. As in the case of General Theological Seminary, it was usually

[15] Among commentaries much used were Alford, Meyer and Godet, Matthew Henry, Alexander, Delitzsch, Hengstenberg, Keil, Henderson and Maurier.

included under the heading "pastoral theology." Generally speaking, little appeared in the programs of study at this early age which had to do with any phase of religious education or the social problems of the community. All had to do with the making of the minister to serve a church which though in the world was quite apart from it.

Such work offered by all, with variations adapted to the genius of the denomination served, constituted the backbone of the work of the seminaries. The appearance of other courses indicates developments in the interest of denominational peculiarities or of attempts on the part of the seminaries to adjust themselves to a growing world. These changes undoubtedly were going on in varied degrees in the interpretation of the content of the older courses. This exposition necessarily deals with the more formal side of the structure of the program.

COMPOSITE PROGRAMS OF 1895

The programs of the seminaries here studied show significant changes during the quarter-century between 1870 and 1895. In the earlier period the courses were not usually marked out quantitatively. In 1895 instead of merely announcing courses by name, the seminaries were indicating the actual number of hours devoted to each. Marked progress had been made as well, in the articulation of the material composing the programs. These changes were not peculiar to seminaries but were coincident with changes in other educational fields.

The elective system was introduced by Oberlin and Union. All still retained emphasis on exegetical theology, but these two removed the requirement of Hebrew. Church history, systematic theology and homiletics continued in much the same ratio as in the earlier years. Biblical theology, previously offered by Oberlin alone, was now offered also by Princeton and Union. Sociology and the history of doctrine were offered by Oberlin and Garrett—required at Garrett and elective at Oberlin—and by Union under the title, "history of Christian thought." Pastoral theology was called practical

theology at Oberlin and at the Lutheran Seminary at Philadelphia. One hour was required at the latter, while the former offered eight hours elective. Oberlin and Union showed development through the recognition of the needs of the church parish. They offered courses in the philosophy of religion and in the harmony of science and Revelation. The latter subject served its day and disappeared, whereas courses in philosophy of religion were later extensively introduced. Union and Garrett announced courses in missions. The other scattered subjects offered at this time found their *raison d'être* largely in denominational peculiarities and cannot easily be compared.

COMPOSITE PROGRAMS OF 1922

Table VIII shows the present relationship of the prescribed and advertised courses by departments in the seven seminaries studied. All had a definite prescribed program fifty years ago. Today all offer a wide range of electives and the prescribed courses vary according to the tenets of the denomination to be served and its conception of the values and emphasis to be placed upon the material constituting the program of study. Garrett and Union offer unusual opportunities for the study of methods and for actual clinical work as a fundamental part of the minister's preparation.

TABLE VIII — PROGRAM IN SEMESTER HOURS OF SELECTED SEMINARIES, 1921–22

Institution	*Exegetical Theology*		*Historical Theology*		*Systematic Theology*		*Practical Theology*	
	Prescribed	*Advertised*	*Prescribed*	*Advertised*	*Prescribed*	*Advertised*	*Prescribed*	*Advertised*
Garrett[1]	12	249	6	60	6	54	40.5	157.5
General	21	78	9	18	18	51	15	31
Lutheran (Pa.)	20	41	12	19	14	29	28	41
Oberlin	13	66	6	22	12	43	12	37
Princeton	36	66	11	17	19	45	24	48
Rochester	18	62	8	26	14	28	28	50
Union (N. Y.) (four-year course)	..	127	..	121	..	59	..	125

[1] This statement is based on the acceptance of a major as the equivalent of three semester hours instead of 2.6 as in the body of the report.

That group of seminaries which follows the lead of Princeton, General and Lutheran at Philadelphia, deals largely with the historical, dogmatic and linguistic studies. The schools following the trail blazed by such seminaries as Garrett Biblical Institute are swinging freely in the direction of new curriculum materials. Princeton Theological Seminary and Garrett Biblical Institute as types of denominational seminaries represent opposite poles in structure and purpose of programs of study. Each of these schools has its profound influence in shaping the thought and practice of other schools of its denomination. Princeton Theological Seminary particularly, has a wide influence among other denominations as well.

Union, while Presbyterian in origin and now undenominational, is more at one with Garrett in structure of the program of study and general conception of the place and function of the program. Perhaps it is wielding in the liberal school of thought the strongest influence, as is Princeton in the conservative school, of the institutions here considered. With Union's program may fairly be compared those of the divinity schools of the University of Chicago, Yale, Harvard, Vanderbilt and Pacific. As many of the more liberal schools of the various communions are looking to such seminaries as these for liberal programs, so many of the conservative institutions turn to the Princeton group for their ideals. These seminaries have had and still are having a powerful influence in determining studies and ideals for the two great schools of thought in Protestant America.

While the larger and richer schools offer facilities for specialization, there are only a few instances that furnish evidence of specialization within groups. For example, all Presbyterian seminaries list virtually the same titles in their programs of study, and so quite generally do the seminaries in each denominational group.

GROUP OBSERVATIONS

Marked enlargement of the programs of study is witnessed in the case of Rochester, Union, Garrett and Oberlin. Prince-

ton's program remains virtually the same so far as the titles of courses are concerned. General and the Philadelphia Lutheran seminaries while not in the first group on the basis of expanding program, are leading their respective fellowships in this regard.

In the study of these selected schools it is to be remembered that they do not reveal the situation for the denominational schools as a whole. No one school is entirely representative of the others affiliated with its communion.

The program of General Theological Seminary belongs in a class by itself among the Protestant Episcopal seminaries, and if taken as fairly typical would overstate the case. Oberlin is somewhat more representative of the schools popularly thought of as Congregational. Though not so highly specialized as Yale, it has developed more in this direction than have some others. Chicago (Congregational) is so closely bound up with the University of Chicago that it cannot be compared here.

Garrett and Boston represent, in the Methodist Episcopal group, the maximum tendency to change. Drew and Iliff are developing in the same direction. The other schools of the Methodist Episcopal Church, while operating largely from the same point of view, do not attempt to offer such varied programs.

The Lutheran Seminary at Philadelphia offers the most extensive course of study among the Lutheran group. Many of the seminaries of the various branches of the Lutheran Church provide a closely prescribed program of study. The programs of the Lutheran seminaries on the whole show but little change in titles of courses offered since their founding.

Since Rochester is among the best equipped and most highly developed of the Baptist seminaries, it cannot be regarded as typical of the Baptist group. The Divinity School of the University of Chicago has surpassed Rochester in the development of its program, but the former is usually considered among the undenominational and not the Baptist schools. The programs of the institutions of this denomination in general, display smaller ranges of expansion down to what was prac-

tically the program of fifty years ago. The programs of the stronger schools reveal an important tendency in theological education. The Divinity School of the University of Chicago is having far-reaching influence interdenominationally and internationally upon theological education.

Princeton Theological Seminary, the oldest and best developed from the traditional point of view of the Presbyterian seminaries, sets a high standard for that group. Following her lead in point of view and structure of the program of study are Lane, Omaha, Louisville, Dubuque and San Francisco. Auburn, Western and McCormick have developed their programs perpendicularly as well as horizontally and have made many changes not found at Princeton.

The program of study at Union Theological Seminary has undergone radical changes in the matter of prescribed courses. The school has an enormous range of electives. Union is representative of schools interdenominational in practice—Harvard, Yale, the University of Chicago, and Vanderbilt. All the schools mentioned in this last class offer extensive ranges in electives, require high standards of scholarship and put much emphasis upon the more recent studies in the field of social service and religious education.

The programs of study of the seminaries of most of the smaller communions are quite variable.[16] They range from the most limited presentation to the newest type of program enrichment. To illustrate, the content of the offerings of one institution is presented as follows: eleven hours in Old Testament and Hebrew; nine hours New Testament, largely in Greek; four hours English Bible;—constituting together twenty-four hours in exegetical theology; nine hours systematic theology; nine hours church history; and five hours pastoral theology. The five hours in pastoral theology are devoted to "the office and duties of a minister as a pastor of a church and his relation to the courts of the church."

On the other hand, a seminary of another small denomination offers, in addition to the subjects regularly found, a wide range of courses including required and elective courses in

[16] Page 106.

religious pedagogy, educational psychology, library methods, psychology and religion, survey of missions, city missions, country church, Christianizing the foreigner, missionary methods, phonetics, comparative religions, and psychology of religion. This situation is rarely found among seminaries of the smaller groups and indeed is not common among the larger groups. No generalization can safely be advanced regarding the programs of these smaller denominational seminaries. It should be stated that many of them are most meager; others are virtually equivalent to, or are in part, college work. Many programs require no academic prerequisites and are composed of what the instructors can best teach. As a rule, the courses in the smaller schools are necessarily prescribed. The very little that may be offered in such subjects as religious education, sociology and the history, psychology and philosophy of religion, is often elementary, the subjects not having been previously studied in college.

Programs of Representative Denominational Groups

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

The second step in the effort to determine the most important features of the present varied programs of the seminaries, is the study of the three denominational groups of seminaries—Presbyterian U. S. A., Methodist Episcopal and Protestant Episcopal. The following summary of the Northern Presbyterian seminaries is based upon the study of Auburn, Bloomfield, Dubuque, Lane, McCormick, Omaha, Princeton, San Francisco, Western and Louisville theological seminaries. These seminaries emphasize the historical and theoretical aspects of study. They put much time upon linguistic requirements. On the whole, they are unusually conservative in building their programs and make few departures from the fundamental structure of their early years.

Exegetical theology is greatly stressed. Practically all require Hebrew either for the degree or the diploma. Auburn

has made the subject elective. The average number of required hours of Hebrew for this large group is about ten. An average of nine elective hours is also offered with a few advertised hours in cognate languages. English Old Testament also receives much attention. The average number of hours is ten prescribed and nine elective. The offerings in McCormick are particularly heavy in this department because of the development in the department of historical (biblical) theology.

In the New Testament field, the linguistic requirements are the same as in the Old Testament. The electives, however, are fewer. Clear classification is difficult because of ambiguity of statement. For example, Omaha states "A knowledge of Greek is assumed but the work may be carried on without it."

The average number of hours in the department of church history is eleven prescribed and six elective. McCormick makes the lightest requirement but offers more electives.

Accuracy of statement is difficult in the so-called department of "systematic theology," because of the variety of nomenclature applied to identical material, and the variety of material comprehended under a given title. An attempt has been made, however, to list such work as is usually classed under the general title of "systematic theology." This indicates that on the average thirteen hours are prescribed and six are elective. In addition, Auburn prescribes nine hours and offers eight electives in apologetics and theism; Omaha prescribes four in apologetics; Princeton prescribes nineteen and offers twenty-six elective under the general titles of "apologetics" and "systematic theology." It is to be noted in the case of Princeton, for example, that a doctrinal exposition of certain biblical books is included under systematic theology. Similar material is treated in other seminaries, McCormick, for instance, under the title "biblical theology." McCormick has developed further, perhaps, in the field of philosophy of religion and ethics than any other seminary of this group. Even here some of the included titles, as "history of religion," etc., may be found elsewhere under other general headings.

Christian ethics in this group as a whole, is treated from the biblical standpoint.

The general subject of religious education receives very little attention in the Presbyterian seminaries. The chief exceptions are Auburn and McCormick. The former has an auxiliary department, whereas the latter offers fourteen hours covering psychology of religion and other subjects having to do with methods and materials of religious education. Princeton announces no course in religious education *per se,* but has listed a small elective in psychology of religion under the department of apologetics. A chair is to be established in San Francisco Theological Seminary in religious education. In general, the program for students in seminaries of this group is doctrinal rather than empirical.

The general field of practical theology, as formerly interpreted, is treated in the Presbyterian seminaries in various ways. The lack of uniformity makes comparison difficult. The two subdivisions most strongly emphasized are homiletics and practical theology, technically so-called. As a group these schools put much time on homiletics, requiring as much as thirteen hours, as is the case at Auburn. They treat the subject in a formal way. In some, Auburn particularly, considerable attention is given to the study of individual books of the Bible from the homiletical point of view. Western successfully conducts a unique clinic in this subject for its upper classmen. An average of two hours or more is also prescribed in voice culture and public speaking. The average for all schools is eight hours required and five elective. Practical theology as such receives scant attention. The courses are designed to inform the student on the scope and function of the pastor. Princeton prescribes four hours and McCormick offers six.

Less than two hours of sociology on the average is required by the members of this group, with an average of two elective hours. San Francisco prescribes six hours and offers six electives; McCormick prescribes two and offers eight electives. Princeton neither requires nor offers any as such. A two-hour course under apologetics is in the nature of a contrast

between the sociology of the schools and of the Bible. Lane practically omits the subject. The programs of the Presbyterian seminaries do not contain departments of social service as such. In Auburn, McCormick and Western, sacred music receives considerable attention. Western is particularly fortunate in possessing one of the best libraries on hymnology in America.

Missions, as a subject of study, is not emphasized in this group of seminaries. The missionary spirit, however, cannot be measured by the number of courses offered. While San Francisco, for example, devotes considerable attention to the subject, other seminaries like Lane offer two hours for a single semester to cover the entire field.

PROTESTANT EPISCOPAL

The schools here considered are Berkeley Divinity School, the Divinity School of the Protestant Episcopal Church at Philadelphia, the Episcopal Theological School at Cambridge, the General Theological Seminary, Nashotah House, Seabury Divinity School, the Protestant Episcopal Seminary in Virginia, Western Theological Seminary, Kenyon College (Bexley Hall), and the University of the South. Figures were not available for De Lancey Divinity School or the Church Divinity School of the Pacific, and the College of St. John the Evangelist.

Similarity is obvious in the program of the Protestant Episcopal seminaries. These seminaries provide general major subjects, as do the seminaries of other communions, but put particular stress upon liturgics, and such studies as are peculiar to the genius of the church. The greater number of requirements, therefore, is to be found in the fields of exegetical, systematic and historical theology, in descending order.

Four of the ten seminaries require Hebrew, running from eight to sixteen hours, with an average of thirteen for the four. All ten require Old Testament in English with an average of eleven hours each. All ten require Greek with an average of twelve hours; an average of five elective hours in

Greek is offered; five of the schools offer Greek electives with an average of ten hours each.

A similar requirement is made in English New Testament by the same number of schools, with several electives in each case. Bexley Hall and the school in Virginia require many courses in English Bible—whether in Old or New Testament is not stated.

In church history heavy requirements are made, averaging in the nine schools giving figures, fourteen hours each; the electives are generous.

Systematic theology, including dogmatics and in a few cases material sometimes classed under other heads, is given the same average number of hours as church history. Apologetics in four schools is listed separately but the material in the others is treated under the head of systematic theology. This adds materially to the strength of the offerings in the department of systematic theology.

Ethics, or moral theology, is required in virtually all the seminaries with an average of four hours.

In the general field of practical theology a number of subjects are offered, as church polity, canon law, liturgics, ministration, homiletics, pastoral theology, public speaking, missions, music, religious education and sociology. The greater amount of this work, it is evident, is intended to make of the student a preacher and pastor, to prepare him to write and deliver the sermon, to celebrate the sacrament, and to give pastoral care to the parish. Very little time is given to the study of religious education or to the social and industrial problems with which the church has to deal. In certain institutions, however, generous opportunities for development in the fields of education and social service are offered. For example, at Cambridge, the student may elect from the rich offerings of Harvard University; at Philadelphia, he may choose from the courses at the University of Pennsylvania; and at General, he has access to the wealth of Union and of Columbia and New York Universities.

Berkeley gives one hour of religious education and one hour

in psychology of religion. The divinity school at Philadelphia requires four hours in religious pedagogy and offers two hours in sociological conditions, two hours in current church problems, and one hour in problems of the rural church. The school at Cambridge requires three hours in religious education and offers six elective hours with the offerings in the field of social service. The Nashotah House requires two hours in religious education and offers an elective of two hours in sociology for students not taking Hebrew. Seabury offers nothing either in the field of religious education or of social service. The University of the South requires two hours of religious education and four hours of sociology as a substitute for Hebrew. The Seminary in Virginia offers nothing in the field of religious education but provides a course in sociology. Bexley Hall requires six hours in religious education but offers nothing in social service.

The following statement has appeared in the catalogue of Western Theological Seminary at Chicago: "Fully cognizant of the undesirability of treating purely civic questions in a theological Seminary, it is nevertheless purposed that students in their Middle or Senior Year may have the opportunity of reviewing briefly in a religious atmosphere their previous studies in Economics, Political Economy, Sociology and Psychology." To provide for this review, in the particular institution just mentioned, a one-hour course through the year has been offered.

Apart from the training in actual sermon-building and pastoral care, virtually all the programs of these schools as a group are devoted to subjects theoretical, historical and speculative. The practical aspect of training here has to do with preparing the student for his ecclesiastical functions. The exceptional clinical work of the Protestant Episcopal Theological Seminary in Virginia is referred to later in this chapter. The Protestant Episcopal seminaries, in general, assign a relatively small proportion of the course to studies bearing directly upon religious education, social and industrial betterment.

PROGRAMS OF STUDY

METHODIST EPISCOPAL

The seminaries here considered are Boston University School of Theology, Drew Theological Seminary, Garrett Biblical Institute, Iliff School of Theology, Kimball School of Theology, and Maclay College of the Bible. The smaller schools—Central Wesleyan Theological Seminary, Nast Theological Seminary, Norwegian-Danish Theological Seminary, and Swedish Theological Seminary are not included.

A certain homogeneity of programs of the six Methodist Episcopal seminaries is noticeable. They lay comparatively little stress upon the historical aspect of theological education and put much upon the later developments in the field of religious education and social service.

The field of exegetical theology, while apparently sometimes neglected, is cared for in approaches made from different angles. For example, in addition to the departments of Old and New Testament in English and the original languages, separate departments with many titles are maintained in biblical literature, and biblical theology, with much attention devoted to biblical introduction. Drew and Maclay require six to eight hours respectively of Hebrew for the degree, but not for graduation. The six schools provide an average of sixteen elective hours in Hebrew. In English Old Testament they prescribe an average of eleven hours each, with an average of twenty elective hours. Garrett offers nearly sixty elective hours in English Old Testament. In four of the six schools an average of seven hours of Greek is required. The six offer an average of fourteen elective hours; Boston requires eight, and advertises thirty-two; Drew requires four and offers fourteen.

Though historical theology in this group of schools is not stressed, ample opportunity is afforded in the stronger seminaries for extensive study and specialization.

The term "systematic theology," in the Methodist Episcopal group, includes such material as philosophy of religion, ethics, etc. On the whole, the stronger schools list a smaller number of prescribed hours in this study, ranging from five to eight,

whereas the others run from eight to fifteen. There are many more elective hours, however, in the larger seminaries, the number ranging from sixteen to thirty-seven.

In practical theology, so called, are comprehended the various phases of church administration and management, sociology and social applications, including city and rural church. A detailed account of these courses is treated elsewhere in this study; suffice it here to call attention only to the list of semester hours. The average number of required hours in the four stronger schools is eighteen; whereas an average of thirty-five additional elective hours is offered. Kimball prescribes twelve hours and offers ten more electives; Maclay prescribed eight and offers twenty-six electives. This is exclusive of homiletics, missions, public speaking and public worship—subjects often included under "practical theology."

The expansion of the field of pastoral theology is conspicuous in the Methodist Episcopal group. Their programs propose to relate the church to the present social order. They provide numerous courses in religious education; psychology of religion; practical survey methods, both for church and community; sociology; social service; city church; rural church; clinical work, etc. Garrett and Boston are particularly strong in these regards.

Unusual emphasis is placed in the Methodist Episcopal group upon religious education and psychology of religion. At Boston University, in addition to the twenty hours offered in the seminary, a special School of Religious Education and Social Service is maintained on an undergraduate basis which provides a most unusual opportunity in this whole field of study. Drew offers nineteen elective hours; Garrett requires five hours and offers eleven more electives; Iliff prescribes twelve and offers four electives; Kimball and Maclay are following as rapidly as their strength permits.

An average of eight hours is prescribed in homiletics. The electives range as high as twenty-five.

Missions and the study of comparative religion are largely elective, though limited requirements are made in some schools. Boston, Drew and Garrett offer an average of twenty-one

hours each, with further opportunities in Boston University and Harvard, Columbia and Northwestern universities respectively.

No group of denominational seminaries is making a more strenuous effort to apply thorough scientific methods to the training of preachers who are to become social engineers and religious educators.

COMPARISON OF THE THREE GROUPS OF PROGRAMS

The three groups of seminaries have been taken as representatives of types. They represent a variety of developments. Some of the seminaries here described might with almost equal justification be grouped with the university seminaries to be referred to later.

In exegetical theology the comparison of the three groups of schools is interesting. In Hebrew, for graduation or degree, the Presbyterians prescribe on the average eleven hours, the Episcopalians six, and the Methodists two. In Hebrew electives the Presbyterians offer on the average eight, the Episcopal schools eight, and the Methodist sixteen. In the English Old Testament, the Episcopal, Methodist and Presbyterian seminaries prescribe an average of eleven hours. In electives the Presbyterian group is much stronger. Garrett makes the exceptionally generous offering of fifty-nine hours.

In Greek, the Episcopal schools prescribe an average of twelve hours, the Presbyterian eleven, and the Methodist seven. The average elective offerings are very different: The Methodist, fourteen; the Episcopal, ten; and the Presbyterian, six. A similar situation obtains in English New Testament among the Episcopal and Presbyterian institutions. The stronger Methodist schools offer wide ranges of electives. Garrett, for example, gives seventy-five hours elective. In offerings in the field of exegetical theology the Methodist schools are first; in requirements, they are last. Offerings and requirements are often found in inverse ratio to each other.

In historical theology, the Episcopal seminaries have an average of fourteen prescribed hours, the Presbyterian and

the Methodist seven. The average number of hours offered varies greatly; the Methodists make large offerings, while the Episcopal schools offer much less.

In systematic theology, the Episcopal and Presbyterian groups are making virtually the same requirements, with an average of about fourteen hours. The Methodists average about nine hours. In electives the Methodists again lead. The Episcopal and Presbyterian groups put more emphasis on what has been thought of as dogmatics and apologetics than do the Methodists. The Methodists show less interest in following traditional lines either in content or in method of presentation.

The strongest contrast between the programs of study of these groups of schools is to be found in the field of practical theology. The subjects treated, apart from the technique of sermon-building and care of the parish, vary most widely. They have to do with the peculiarities of their respective communions, except in case of the Methodists, whose subjects cover the whole realm of social service and applied Christianity. The Episcopal seminaries largely omit these subjects as separate disciplines. The Presbyterians occupy an intermediate position in this regard. The Methodists are carrying forward extensive programs of specialization. They offer a variety of courses and seminars, for example, on the rural church, the city church, religious education, social service. Drew Seminary is putting in an agricultural experiment station for rural pastors. This specialization is rarely mentioned in either of the other groups. Certainly no considerable provision is made for such specialization in their formal programs of study.

OTHER GROUPS

Other denominational groups of seminaries are to be described quite largely through combinations of the typical groups cited above. The Baptists show strong similarities to the Presbyterian group, particularly in systematic and historical theologies. Creedal and liturgical effects are quite as obvious in the Lutheran as in the Episcopalian group. The

Arminian influences found in the Methodist are quite as traceable in the schools of other communions. While the spirit of the Reformed Theology has conserved the things of the past, the spirit of Arminianism seems to have been particularly conducive to experimentation. The one has developed a group of schools that tends to adhere with considerable tenacity to the traditional subjects and content. The other tends to put these traditional subjects more and more in the list of electives. One depends more upon authority than the other. Ventures in new fields for the one group are not easy, whereas to the other they are natural. One seeks finality, the other workability. Some of the empirical consequences of the Arminian Theology are well illustrated in the structure of the Methodist program.

The strong Calvinistic leanings in the Congregational group were early influenced by the freedom of Arminianism. There has appeared for this and other reasons an unusual freedom and boldness among them in breaking new fields. They retained the sturdy intellectual qualities found in the Reformed group and attempted to apply them in virgin fields. This has given them a class of institutions, if one can think of them as a class, somewhere between the Presbyterian and Methodist group. The tendency in the Disciples and Baptist groups is more in accord with the Congregational than with either of the three typical groups discussed here. The tendencies in the more "progressive" Baptist schools are much more in accord with the Methodists than with the Presbyterian leanings.

The liturgical and ritualistic churches, as the Episcopal, naturally devote more time to the teaching of priestly functions to their theological students than do the less formal and perhaps more democratic communions. In the former, liturgics and similar developments are strong, while in the latter the building and delivery of the sermon are emphasized. These influences are traceable also in the other three great departments of theological instruction. The liturgical churches as a class, for example, are more concerned in their own interpretation of ecclesiastical history than are the other groups. They follow on the whole more loyally the lodestar of com-

posite experience—in thinking as manifested in the creed, and in practice as seen in the ritual. These considerations affect very noticeably the structure of the entire program. Particularly, of course, is this true in the field of pastoral theology.

The method and result of exegetical study in the average Lutheran seminary is very different from that in vogue in the Congregational. Church history is rarely taught in the same way in Episcopal and Baptist seminaries. Each is concerned in putting a favorable interpretation upon those materials of theological instruction that will advance the interests of the communion it serves. Naturally, the textbooks produced within the denomination have been and still are preferred, all else being equal, but to a diminishing degree.

Chapter IV

PROGRAMS OF STUDY (*Continued*)

Representative Types of Organization

UNIVERSITY SEMINARIES

The effort to determine the most important features of present programs leads at this point to a third approach, namely, by classification, according to organization of institution, into university seminaries and small seminaries.

The divinity school of the University of Chicago, that of Yale and the theological school in Harvard are similar in that they are organic parts of universities of the first rank. Union Theological Seminary of New York City, while not organically related to Columbia University, has many characteristics in common with the three others just named. These four seminaries are in their practical management possessed of full self-control. They adhere definitely to the scientific point of view; they have free interchange of courses with other faculties of their respective universities; they have unusual equipment and complex organization. There are some others [1] which may be referred to as university seminaries, but they have been listed at their own cognizance as denominational institutions, or they are affiliated with universities not holding membership in the Association of American Universities.

The seminaries named are graduate schools and offer extensive courses leading to the degrees, conferred by the seminary or the university, of A.M., B.D., S.T.M., Th.D., and

[1] Among these are Boston and Garrett, considered elsewhere in the Methodist group, and Vanderbilt and Pacific which are included among the undenominational seminaries.

Ph.D.; and these courses are conducted on the same academic level and by the same methods as those offered in other departments of the university.

The scientific attitude toward subjects is maintained, and especial attention is given to methodology. Religious phenomena are subjected to free and frank criticism and scrutiny. This method culminates in many phases of research participated in by many students already possessing theological degrees under conditions not different from those obtaining in other graduate schools of the highest standing. The schools are addressing themselves to the scientific study of the entire field of religion. In some of them this scientific spirit is supplemented by the unusual development of phases of practical theology. Practical training and oversight are required for the B.D. degree. Though undenominational, most of them have working relationship with churches in which "laboratory" work is done. Religious education and sociology are highly developed.

There are in all these institutions wide ranges of elective courses not only within the seminaries themselves but in various other departments of the university. The university departments of history, philosophy, education and sociology stand in close relationship to the seminary. For this postgraduate work there is little definite prescription of subject-matter. The student selects one or more departments in which to specialize for a degree and usually prepares a dissertation leading to the possible solution of some definite problem. The Divinity school of the University of Chicago offers no fewer than three hundred elective courses. Union offers about the same number including those in Teachers College and Columbia. In the case of a single student even in these institutions, the work is largely prescribed in the interest of a unified curriculum.

These institutions provide this range of specialization in their graduate as well as in their postgraduate departments. Chicago offers courses leading to the B.D. degree which are grouped under the general headings of the pastorate, the foreign mission field, religious education, and social service.

Much of the work in the four groups is similar if not identical; but each curriculum has a considerable list of prescribed courses of its own. In addition to divinity school courses, numerous courses in the various departments of the university are available.

At Yale the courses are grouped to provide special preparation in pastoral service, missions, religious education, social service, and history and philosophy of religion. A Christian layman's course with wide range of electives is offered. This course is open to Association secretaries and others preparing for special vocational work.

The theological school at Harvard has a flexible curriculum, allowing large opportunity for electives, leading to the degree of Bachelor of Theology. The school then offers advanced work, leading to the degrees, Master of Theology and Doctor of Theology. Students of the theology school are not proposed for the degrees of M.A., and Ph.D., these being the degrees offered by the Graduate School of Arts and Sciences.

The program of Union Theological Seminary is set forth in detail in Chart VII.

The adaptability of the programs of study of the university seminaries is illustrated by the fact that while the students enrolled have set before them remarkable opportunities for the study of the Bible in the original languages, Hebrew and Greek, these languages are not made a prerequisite, except at Union,[2] for the great mass of the material available to the student. Indeed, neither language is required in Harvard or Chicago in any of the groups for the B.D. degree, or in Yale except in the pastoral service group. The Bible is studied largely from the English text with much emphasis on questions of "introduction" and history. The presence of elaborate basic courses in Old and New Testament in English emphasizes this vital approach by the university seminaries to the theological material.

In all these seminaries, and in the universities of which

[2] In Union, Greek is required as a prerequisite to graduation.

they are a part, tuition fees are charged; but tuition help of some sort is given on the basis of scholarship requirements.

Another characteristic of the university seminaries that illustrates the cosmopolitan character of their programs of study is found in the welcome given by them to students of all denominational affiliations and theological antecedents. These seminaries are centers of learning also for students of foreign birth and training. Most of them have elaborate plans for drawing into their enrollment choice students from all parts of the earth; and the atmosphere of the seminaries is such as to allow free play in the choice of program by such students. Union Theological Seminary has developed a system of European fellowships and similar fellowships are found in the other university seminaries.

The University of Chicago has developed an unusually strong summer quarter to which instructors are brought from other divinity schools and in which a large number of graduate students register. One seminary (Meadville) transfers all of its students to the University of Chicago for the summer quarter.[3]

These seminaries and others of the university type have become in preeminent degree training centers for seminary teachers. Because of the eminence of their teaching staffs, the methods they employ, the educational programs they offer, the academic standards they maintain, their library facilities and the complex environment in which they are located, they furnish unusual opportunities for those looking forward to various types of leadership in connection with the work of the church.

Seminaries of Small Enrollment

Table B, Appendix II, has a column showing this year's total enrollment of seminaries in the United States. It contains about fifty institutions whose total enrollment is less than thirty students each. Except for seminaries of the Protestant Episcopal church, these seminaries are small in

[3] Since the above was written Meadville has removed to Chicago.

the sense that they represent groups numerically in the minority and are sufficiently individual to have no immediate prospect of large enrollment. The names of the smaller groups epitomize their denominational interaction and origin: Methodist Protestant, Reformed Episcopal, Presbyterian United States Reformed Presbyterian, Finnish Evangelical Lutheran National Church, Seventh Day Baptist, Adventist.

The educational programs of these groups, then, represent the reinterpretation, perhaps fusion, of certain historic traditions and ideals of the church modified by the special element of their own personality. In essentials, they follow the historic pattern.

Impulsion toward variation may indicate a desire to change the balance between Calvinism and Arminianism. National origin must be expressed in a particular way as in the Finnish, Danish, Swedish, German and Norwegian seminaries of the Lutheran Church and the special seminaries for these nationalities in the Baptist and Methodist bodies. Regional differences established a separation in the Methodist, Baptist and Presbyterian churches of the North and the South. Peculiarities of environment, preference for a particular form of government, the originality of leadership of a founder, desire to return to the apparently simpler issues of the Fathers, the human tendency toward liberalism or conservatism, mysterious differences of taste and temperament have determined the founding and continuance of these groups and their seminaries.

These seminaries are not radically different in their policy, in the expenditure of their funds, or in their habits of educational procedure. Wherein then are they like and wherein unlike other seminary groups?

They cannot be distinguished by entrance requirements; they contain men working on the university level, the college level, and perhaps lower. They are not rich; some have no endowment at all. Not all are poor; the Theological Seminary of the Reformed Church in America has a productive endowment of $700,000.

Size is not in itself a distinctive characteristic. About half

of these seminaries are in some way affiliated with either a college or a university. If affiliated with an institution on the university level, the small seminary can offer an educational program of almost any breadth. The Protestant Episcopal seminary of Cambridge, for example, while enrolling only twenty men, cannot be classed as a small seminary. Though the educational program consists of only eighty hours, or not more than it is possible to get in a single department in some of the largest institutions, there is in affiliated institutions opportunity for wide election. Affiliation may be with an institution of college, i.e., under-graduate, level, as is the case with the seminaries of Juniata, Susquehanna, Piedmont and Kenyon colleges.

When a seminary is isolated, with a small number of students, there appears a characteristic quality of which size is indicative. The educational balance shifts to the bounds of financial support and the program does not represent a denomination fully in terms of its thinking but largely in terms of its ability to pay. The result is a somewhat sharply defined educational procedure. Often the small institution has chosen between the specialized technique of its own denomination and the presentation of present-day problems. Fifty hours, sixty, eighty, eighty-five, frequently cover the work offered during the year. The balance necessary to make this the best output possible obliges the seminary to choose carefully in accordance with its limitations.

Extreme illustration is the case of the seminary representing a denomination that is reverting to primitive Christianity, the doctrines of the New Testament, the beliefs of the founder, etc., in an attempt at renewal in simplicity. The educational programs of such institutions consist, first, of biblical exegesis; second, of the systematic theology pertaining to the denomination; a little history and a little technique which is confined to the art of preaching. If there be any work that may be called application, it is likely to be in the field of missions; whether exegesis is in the original tongue or in English depends upon the denomination: but in all such re-

turns to the sources at least a part of the requirement is likely to be the original tongue.

These are the subjects and this is the descending order of importance in which these departments are held in many institutions. Even more than the large seminary, the small seminary falls between the difficulty of the scholarly and the technical demands of its constituency. The amount of specialized subject-matter that must be given consumes the resources of the program. For example, Trinity Seminary of Dana College is allocating its chief emphasis to biblical exegesis and giving also nine semester hours in dogmatics, nine in church history, six in ethics, two in catechetics and liturgics, two in homiletics, two in pastoral theology.

The Evangelical School of Theology, which expresses a denominational desire for a greater diffusion of non-technical subject-matter, meets the situation by offering the largest amount of work in exegesis and systematic theology and giving very limited opportunity in other fields, as for instance four hours in sociology and ethics, four in missions and comparative religions.[5]

Meadville Theological Seminary, although representing a denomination ultra-liberal in belief, is handling its program by the familiar topics, the difference being in treatment and in the requirement of work at the University of Chicago for two summer terms.[6]

The educational program of this group of seminaries is more likely to be general and extensive; the exegesis does not contain so many intensive courses nor do the other departments contain so many opportunities for intensive courses and seminars; the material as a rule is used in a way more deductive and offers less opportunity in the application of theory or what is known as practical theology. It is also likely to be more technically specialized for a particular denomination. The entire program is sometimes prescribed.

The denominational philosophy makes an essential difference in treatment, however, and in such a case as Westminster Theological Seminary (Methodist Protestant), the

[5] See Chart XI.

[6] See Chart XII.

Methodist tendencies to enrichment of the curriculum and to horizontal spreading are both evident; even in this institution enrolling thirty-three men, courses offer opportunity for wide election.

Witmarsum Theological Seminary, although founded as recently as 1904 and enrolling only eighteen students, has an elaborate program offering many avenues of approach.

Program Charts of Twelve Selected Seminaries

A fourth interpretation of the course of study is presented by means of detailed program charts for twelve seminaries. The programs of five of these seminaries have already been discussed in general terms under other headings: General Theological Seminary, Oberlin Graduate School of Theology and Union Theological Seminary (N. Y.), are among the seven considered historically; Boston University School of Theology, General and Western (Pittsburgh) are discussed under representative denominational groups; Union (New York City) is included under university seminaries also. The other seven seminaries are: Union Theological Seminary (Virginia), Southern Baptist, Reformed Presbyterian, New Church Theological School, College of the Bible (Lexington), Schuylkill Theological Seminary and Meadville Theological School.

In this series of charts the program is presented as reported by the seminary without classifying under the four topical heads used heretofore. For this reason, as explained above, differences in nomenclature invalidate comparisons between seminaries. The content of a course entitled "homiletics," for instance, may vary widely from one seminary to another. The general comparisons previously made must be borne in mind in reading these charts; but specific comparisons on the basis of individual courses are unwarranted.

These charts show, for each of the twelve seminaries under consideration:

(1) The semester hours advertised in each subject for a given calendar year.
(2) The semester hours actually taught by the seminary during the same year.
(3) The additional semester hours offered, not during the year under consideration, but at some time during the students' course.
(4) The total semester credit hours earned by the students in each department during the year under consideration.

A comparison of points (1) and (2) for each seminary will reveal to what extent the seminary carries into practice its announced program, while a consideration of points (2) and (4) will show the relative importance attached to each subject, measured in teaching hours, compared with its importance in terms of credit hours earned by the students enrolled.

The method followed in making these charts can best be illustrated by taking a concrete example, e.g., Greek exegesis in Union Theological Seminary (Virginia):

Year	*Course*	*Semester Hours*	*Students Enrolled*	*Semester Hours Earned by All Students Enrolled*
Junior:				
	John, Matthew, Mark, Luke..	6	19	114
Middle:				
	Colossians, Ephesians, Philippians, Philemon, John, Revelation, Thessalonians	6	27	162
Senior:				
	Romans, Galatians, James, Peter I and II, Jude.....	6	14	84
		18		360

Chart I A, therefore, shows 18 as the total semester hours taught in Greek exegesis and Chart I B, 360, the total number of semester hours earned. The other data for this and the remaining charts have been arrived at in the same manner.

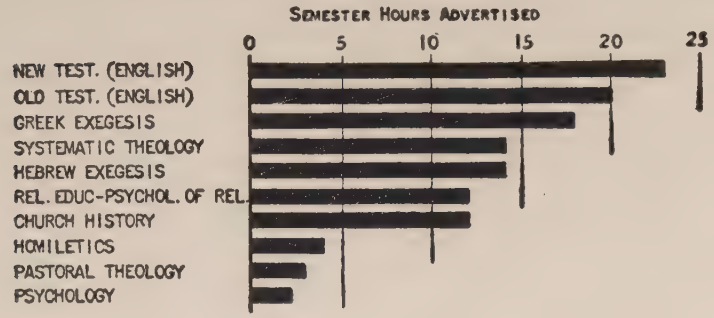

Chart I-A: Semester Hours Advertised and Taught

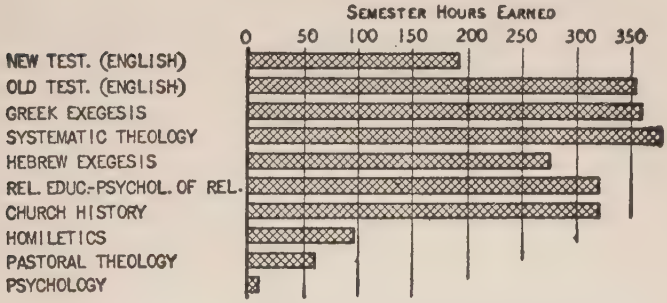

Chart I-B: Semester Hours Earned

CHART I-A AND B: EDUCATIONAL PROGRAM OF UNION THEOLOGICAL SEMINARY, RICHMOND, VIRGINIA, 1920-1921.

Seniors 29, Middlers 24, Juniors 48, Specials 5, Total 106. Students must be college graduates or qualified to enter senior class of an approved college. For B.D. degree: Total 90 hours, English New Testament 3, English Old Testament 10, Systematic Theology 14, Church History 12, Religious Education and Psychology of Religion 12, Homiletics 4, Pastoral Theology 3, Greek 18, Hebrew 14. For diploma: Same as above except no Greek or Hebrew, English New Testament 23, English Old Testament 20, Psychology 2. Public speaking required five times a week for a month.

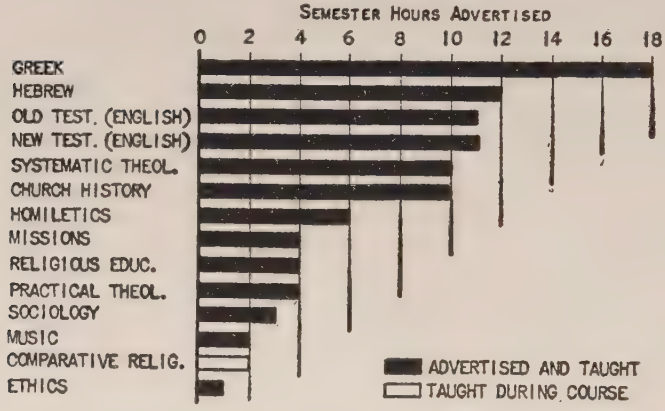

Chart II-A: Semester Hours Advertised and Taught

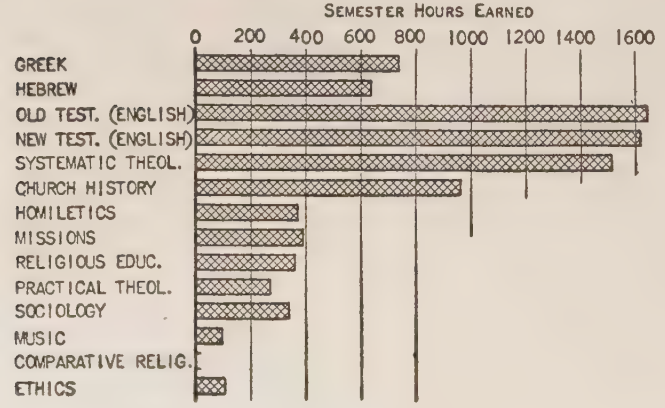

Chart II-B: Semester Hours Earned

CHART II-A AND B: EDUCATIONAL PROGRAM OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KENTUCKY, 1920-1921.

Men 305, Women (W.M.V. Training School) 197, Total 503. No academic requirements for admission. For Th.M.: Total 90 hours. All courses except Elementary Greek 6, Comparative Religion or Christianity and Current Thought 2. For Th.G.: Total 76, Hebrew 12, Greek 12, Systematic Theology 8, Church History 6, Homiletics 6, Music 2, Old Testament English 9, English New Testament 9, Missions 4 with 8 additional in Sociology, Practical Theology, Religious Education, Comparative Religion, Christianity and Current Thought. For Th.B.: Total 58 or 60. No Missions, English New or Old Testament.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY,
CEDARVILLE, OHIO

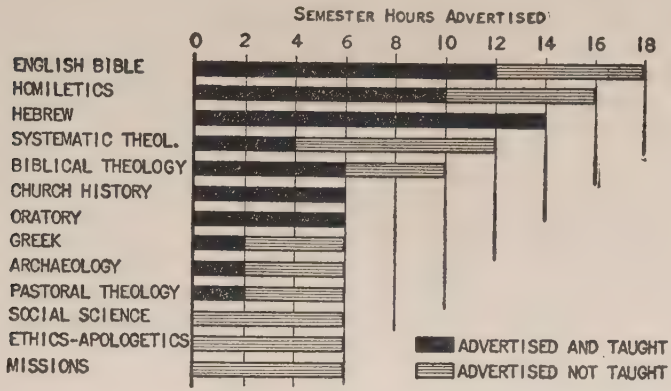

Chart III-A: Semester Hours Advertised and Taught

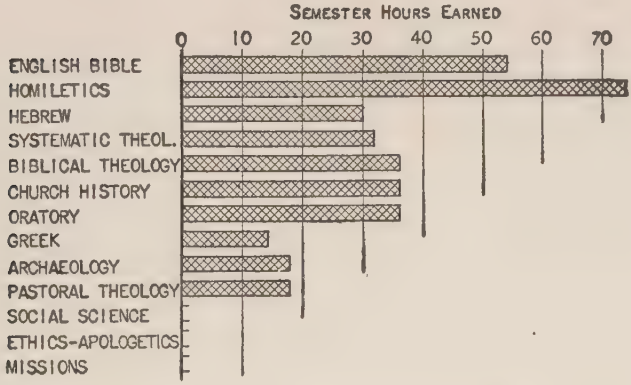

Chart III-B: Semester Hours Earned

CHART III-A AND B: EDUCATIONAL PROGRAM OF REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, CEDARVILLE, OHIO, 1920-1921.

"All students are undergraduates pursuing college courses with their seminary work."

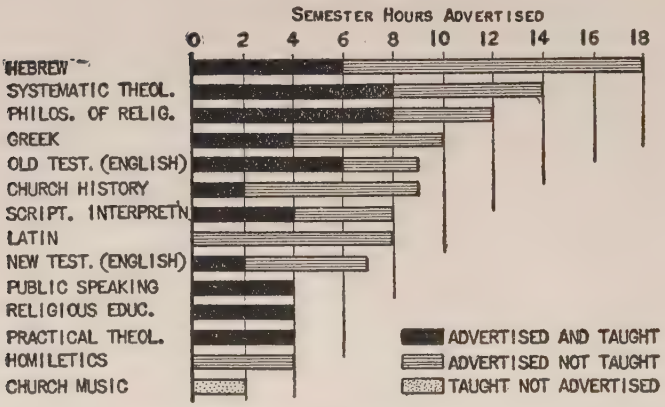

Chart IV-A: Semester Hours Advertised and Taught

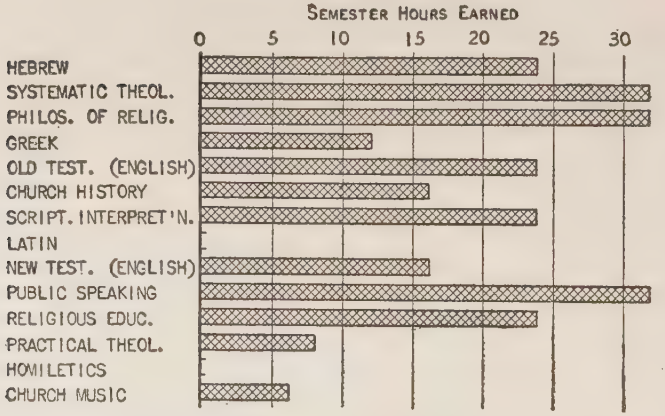

Chart IV-B: Semester Hours Earned

CHART IV-A AND B: EDUCATIONAL PROGRAM OF NEW CHURCH THEOLOGICAL SCHOOL, CAMBRIDGE, MASSACHUSETTS, 1920-1921.

Seniors 2, Juniors 6, Total 8. College Graduation or equivalent required for entrance to regular course. The entire course is prescribed for graduation.

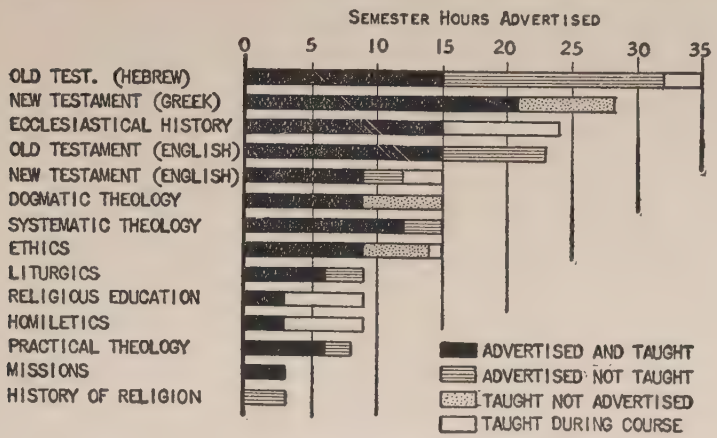

Chart V-A: Semester Hours Advertised and Taught

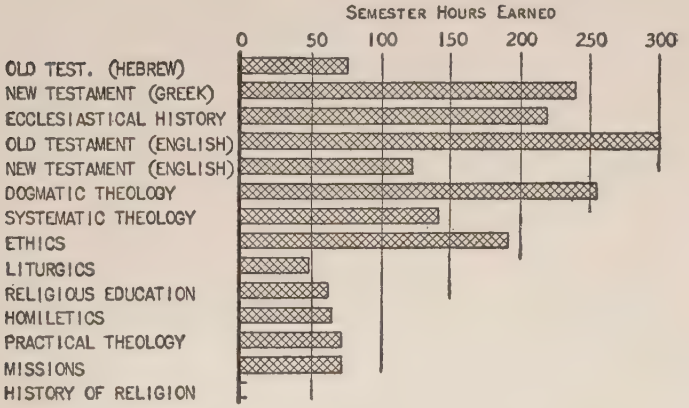

Chart V-B: Semester Hours Earned

CHART V-A AND B: EDUCATIONAL PROGRAM OF GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY, 1920-1921.

Seniors 12, Middlers 22, Juniors, 21, Specials 14, Total 69. (Fellows 8, Graduates 2, excluded.) Students must hold B.A. degree or be candidates for Holy Orders. For graduation: 90 hours, 72 prescribed for Section A, 63 Section B and 69 Section C. Section B: Church History 9, English Old Testament 9, English New Testament 6, Dogmatics 6, Ethics 6, Greek 6, Religious Education (Pastoral Theology) 3, Missions 3, Homiletics (Pastoral Theology) 3, Systematic Theology 3, Liturgics 3, Practical Theology (Pastoral Theology and Polity) 6. Section A: Same except English Old Testament 6, Hebrew 12. Section C: Same as B except English New Testament 12.

Chart VI-A and B: Educational Program of Boston University School of Theology, Boston, Massachusetts, 1920-1921.

Seniors 39, Middlers 64, Juniors 61, Specials 24, Total 188. Students must be college graduates or seniors whose courses are correlated with those of the seminary. For graduation: Total 90 hours, 57 prescribed, New Testament (Greek and English) 12, Old Testament and related subjects 10, Church History 10, Homiletics 8, Religious Education 8, Systematic Theology 6, Practical Theology 3, Elective courses in Political Science, Missions, Economics, etc., in Boston and Harvard Universities.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY,
BOSTON, MASS.

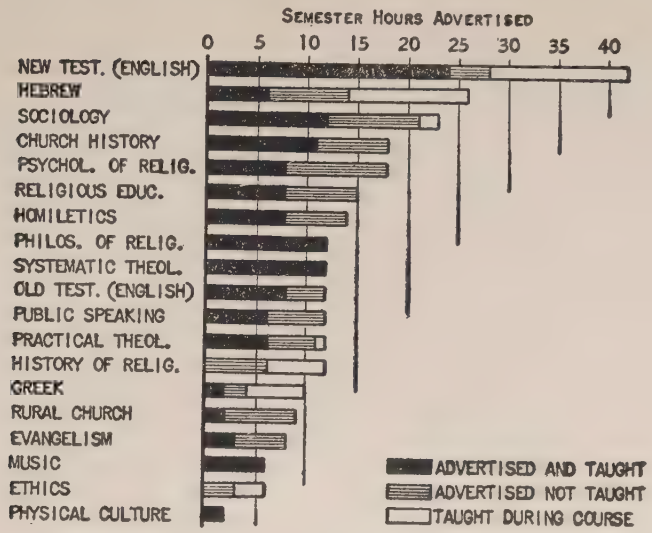

Chart VI-A: Semester Hours Advertised and Taught

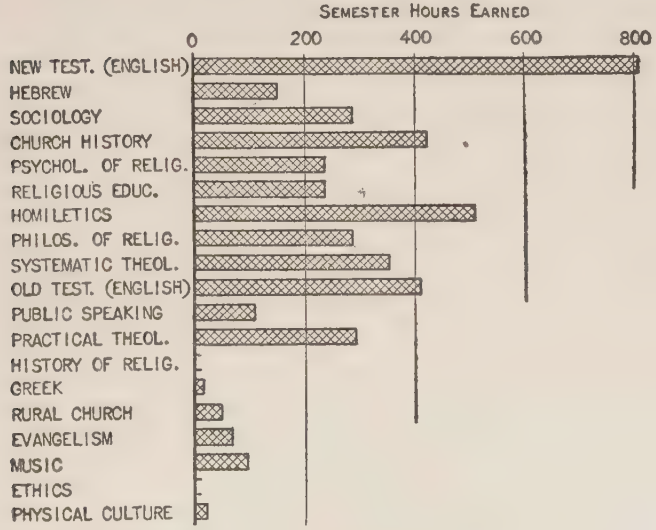

Chart VI-B: Semester Hours Earned

Chart VII-A and B: Educational Program of Union Theological Seminary, New York City, 1920-1921.

Seniors 36, Third year 29, Second year 14, First year 39, Total 118. Students must be graduates of college of recognized standing. For B.D. degree: 112 hours, 4 years. Required, History of Philosophy, Religions, Modern Social Movements, Methods of Social Study, Principles and Methods of Modern Science, The Bible, History of Christianity, Philosophy and Psychology of Religion, Systematic Theology, Christian Ethics, English Literature, ability to read New Testament in Greek and to use clear and correct English. Elective courses available in Columbia and New York Universities and New York School of Social Work.

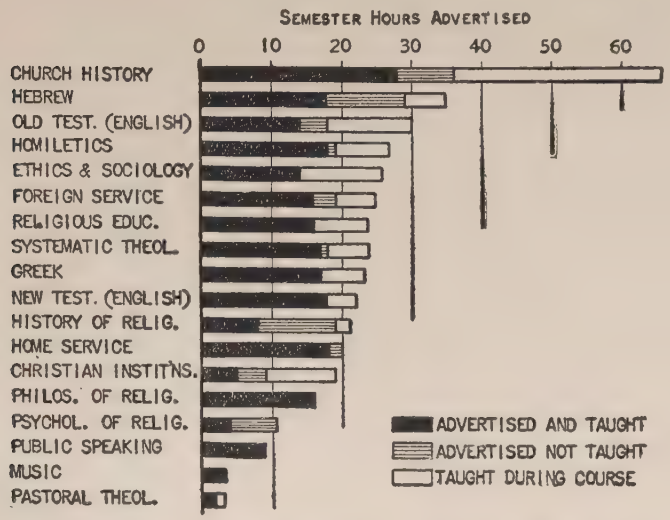

Chart VII-A: Semester Hours Advertised and Taught

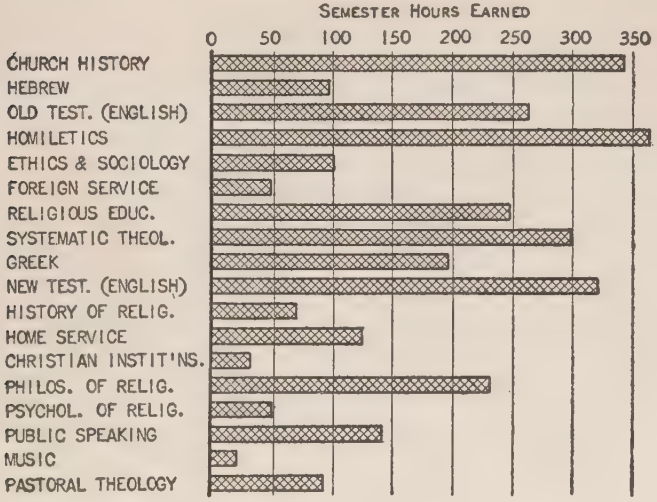

Chart VII-B: Semester Hours Earned

Chart VIII-A and B: Educational Program of Western Theological Seminary, Pittsburgh, Pennsylvania, 1920-1921.

Seniors 14, Middlers 9, Juniors 18, Total 41. Students must be College graduates or pass an examination in certain subjects or present certificates covering similar amount of work. For graduation: Total 98 hours, 82 prescribed.

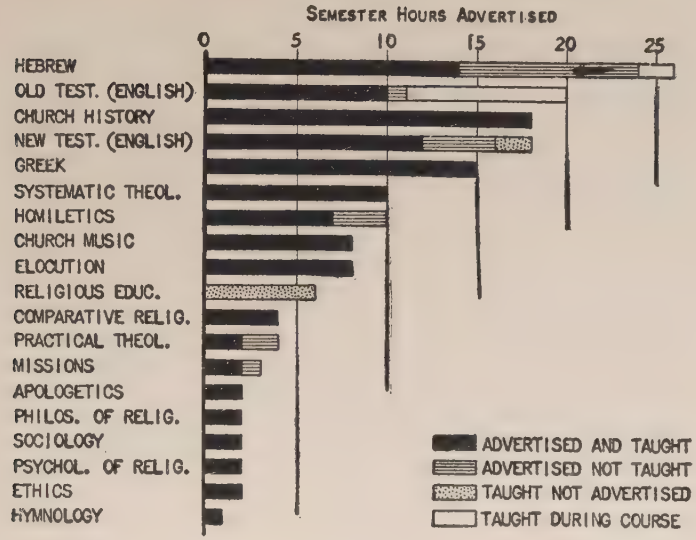

Chart VIII-A: Semester Hours Advertised and Taught

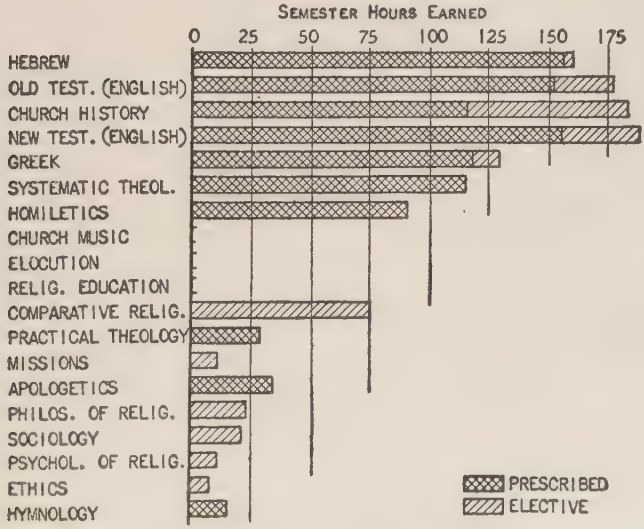

Chart VIII-B: Semester Hours Earned

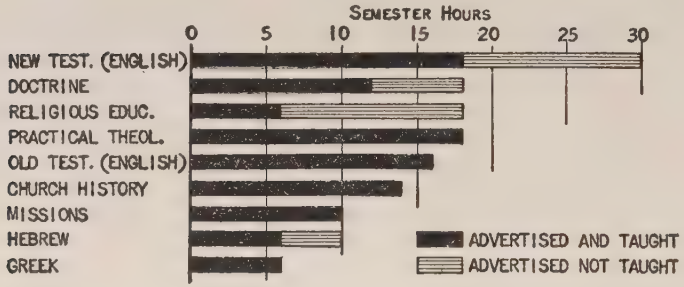

Chart IX-A: Semester Hours Advertised and Taught

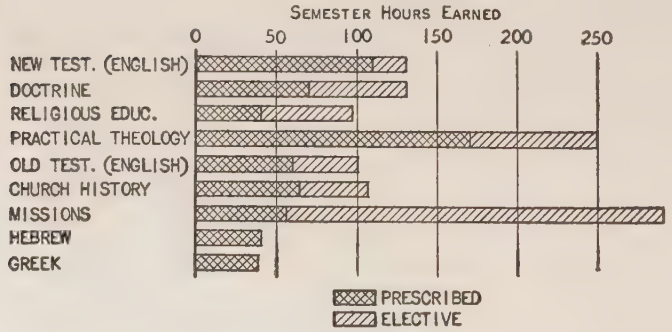

Chart IX-B: Semester Hours Earned

CHART IX-A AND B: EDUCATIONAL PROGRAM OF THE COLLEGE OF THE BIBLE, LEXINGTON, KENTUCKY, 1920-1921.

Total enrollment, 113. Students registering for English diploma course must present 15 high-school units; for Bachelor of Practical Theology, one college year; for B.D. degree, junior standing in a standard college or equivalent preparation. Total of 92 semester hours required for graduation, 46 hours prescribed work. Hebrew and Greek required for the B.D. degree only.

OBERLIN GRADUATE SCHOOL OF THEOLOGY,
OBERLIN, OHIO.

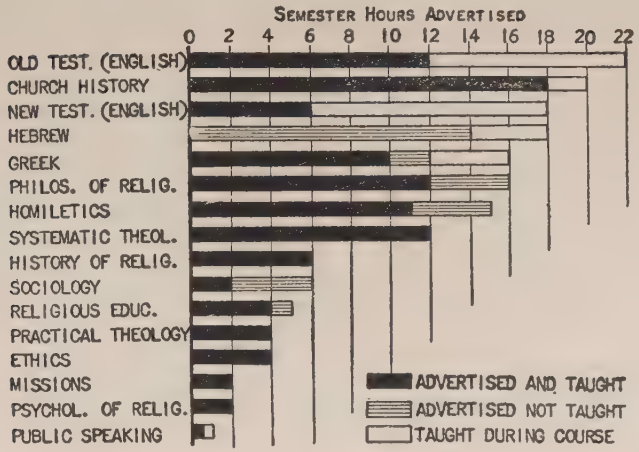

Chart X-A: Semester Hours Advertised and Taught

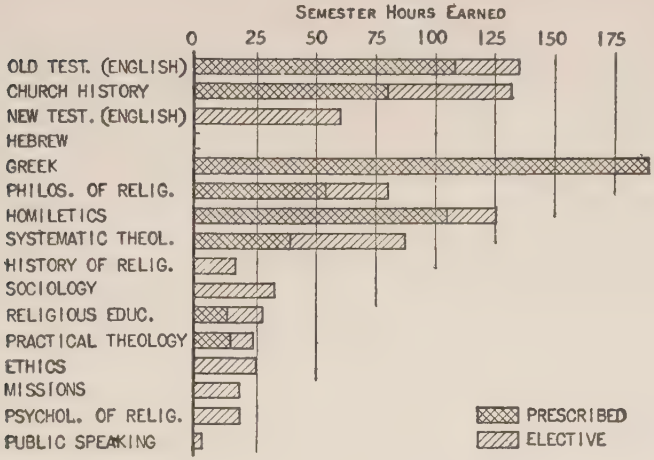

Chart X-B: Semester Hours Earned

CHART X-A AND B: EDUCATIONAL PROGRAM OF OBERLIN GRADUATE SCHOOL OF THEOLOGY, OBERLIN, OHIO, 1920-1921.

Seniors 7, Middlers 10, Juniors 17, Total 34. Students must be graduates of college of recognized standing. For graduation: 90 semester hours, 46 of which are prescribed. Courses in Oberlin College open to seminary students.

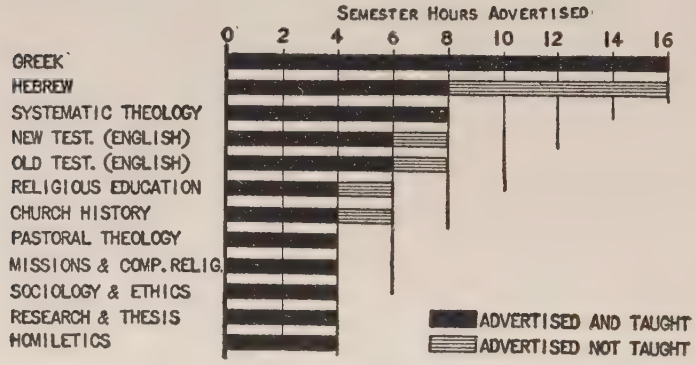

Chart XI-A: Semester Hours Advertised and Taught

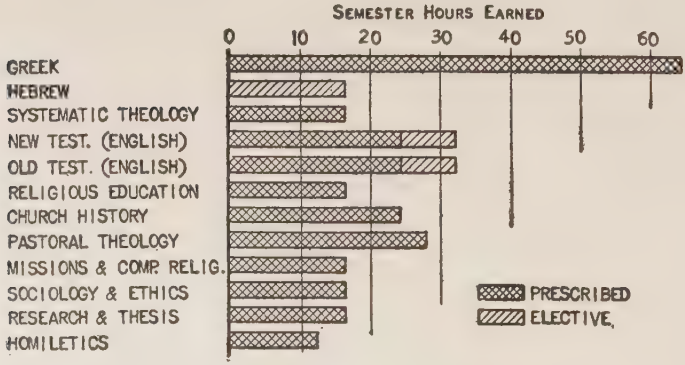

Chart XI-B: Semester Hours Earned

CHART XI-A AND B: EDUCATIONAL PROGRAM OF EVANGELICAL SCHOOL OF THEOLOGY, READING, PENNSYLVANIA, 1920-1921.

Seniors 5, Juniors 3, Total 8. Students must be high-school graduates. For graduation: Total 72 semester hours, two years. All but 8 hours are prescribed.

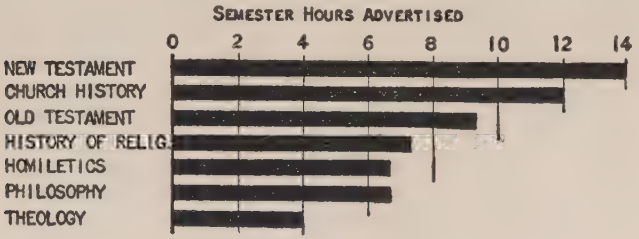

Chart XII-A: Semester Hours Advertised and Taught

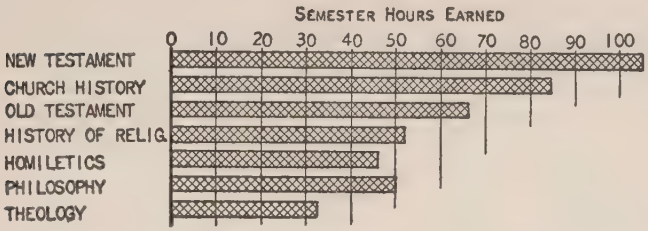

Chart XII-B: Semester Hours Earned

CHART XII-A AND B: EDUCATIONAL PROGRAM OF MEADVILLE THEOLOGICAL SEMINARY, MEADVILLE, PENNSYLVANIA, 1920-1921.

Seniors 6, Juniors 4, Total 10. Students must have had two years of college work including courses in psychology, ethics and history of philosophy. For B.D. degree: Graduation from college of recognized standing, grade of 85 per cent. in seminary courses, presentation of thesis and fulfillment of requirements in reading and foreign languages. Program includes two calendar years of four quarters each and two summer terms at the University of Chicago. Courses in Hebrew, New Testament Greek, French and physical training are Elective.

Earning Power of Five Departments in Twelve Seminaries

CHURCH HISTORY

The series of twelve charts just presented shows quantitatively for each of the selected seminaries the relative importance of the various subjects included in the curriculum. If nomenclature and quality were standardized it would be possible to compare, as among seminaries, the relative importance of all subjects taught. But, as noted earlier in the book, there is relatively little standardization of subject-matter. Therefore comparison of subjects in most cases is not justified. For example, sociology may have a much fuller connotation in one seminary than in another. In a few subjects, however, comparisons may be made between seminaries because the subjects are more nearly comparable. The departments of church history, Greek, Hebrew, English exegesis and systematic theology are selected for illustration. Pacific School of Religion and Auburn Theological Seminary are included among the twelve seminaries considered here, while Meadville Theological Seminary and College of the Bible, Lexington, discussed in the preceding section, are omitted.

TABLE IX—EARNING POWER OF THE DEPARTMENT OF CHURCH HISTORY IN TWELVE SEMINARIES

Western Theological Seminary (Pennsylvania)	4.49
Oberlin Graduate School of Theology (1921-22)	3.88
Pacific School of Religion	3.21
New Church Theological School	3.20
General Theological Seminary	3.17
Union Theological Seminary, Virginia (1921-22)	3.02[1]
Auburn Theological Seminary	2.94
Union Theological Seminary, New York	2.92
Reformed Presbyterian Theological Seminary	2.57
Boston University School of Theology	2.22
Evangelical School of Theology (1921-22)	2.00[2]
Southern Baptist Theological Seminary	1.92

[1] Including six weeks in Missions.
[2] In Chart XIII this institution is referred to as Schuylkill Seminary.

To eliminate variations resulting from differences in size, it

is necessary to introduce the following equation which puts the subjects as nearly as possible on a comparable basis:

$$\frac{\text{Total hours earned in department}}{\text{Total enrollment of seminary}} = \text{Earning power of department.}$$

Applied to church history in the twelve seminaries under consideration, this formula gives the series of ratios contained in Table IX.

These figures show in a general way the relative importance of church history in the twelve seminaries under consideration. They show that the earning power of the department of church history in Western Theological Seminary is, roughly, twice as great as in the Boston University School of Theology.

The figures should not be compared too minutely, however, because to a certain extent these ratios reflect not only differences in the semester hours earned in this subject but also differences in the composition of the student body. For instance, any seminary having a relatively large number of special students taking fewer courses than the regular students, would tend to make a comparatively poor showing. Wherever possible, an attempt has been made to correct for these differences and it is believed that in a rough way the results are comparable. There are differences in the requirements for graduation and in the quality of teaching, however, for which no corrections are possible.

ENGLISH EXEGESIS: SYSTEMATICS

Table X shows the earning power of the department of English exegesis in the same twelve seminaries. In this table there is also added for comparative purposes, the relative earning power of the department of systematic theology.[7]

GREEK: HEBREW

The relative earning power of the departments of Greek and Hebrew in twelve seminaries is shown in Charts XIII and

[7] Table J, Appendix II, gives full record of the advertised offerings of this department for two denominations.

TABLE X—EARNING POWER OF DEPARTMENTS OF ENGLISH EXEGESIS AND SYSTEMATIC THEOLOGY IN TWELVE SEMINARIES

Seminary	*New Testament*	*Old Testament*	*Systematic Theology*
Auburn Theological Seminary	8.28	2.28	3 38
Boston University School of Theology.	4.28	2.19	1.86
Reformed Presbyterian Theological Seminary	3.86		2.29
New Church Theological School.....	3.20	4.80	6.40
Oberlin Graduate School of Theology	1.94	4.00	2.59
Pacific School of Religion.....	....	4.08	2.21
Evangelical School of Theology[1]	4.00	4.00	3.00
Southern Baptist Theological Seminary	3.24	3.92	3.02
Union Theological Seminary (New York)	2.73	2.22	2.53
Union Theological Seminary (Virginia)	1.79	3.34	3.62
Western Theological Seminary	4.59	4.34	2.83
General Theological Seminary	2.99	4.35	1.52

[1] In Chart XIV this seminary is referred to as Schuylkill Seminary.

XIV. The earning power of these departments is concerned with subject-matter that can vary less outwardly than the average department, though the ratio of elementary grammar and advanced exegesis required in various seminaries may vary greatly.

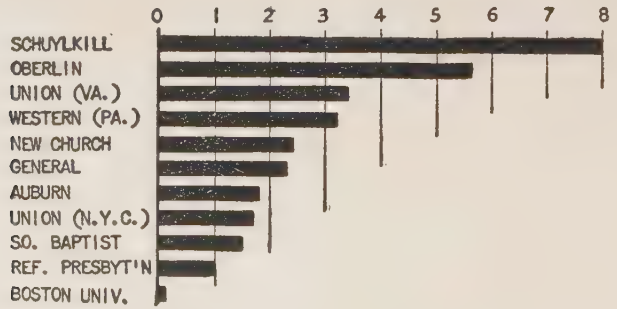

CHART XIII: EARNING POWER OF THE DEPARTMENT OF GREEK IN ELEVEN OF THE TWELVE THEOLOGICAL SEMINARIES CONSIDERED, 1920-1921. (No credit in Greek was earned by Students at Pacific School of Theology.)

The foregoing charts and tables indicate a certain similarity among seminaries in the quantitative earning power of the

five departments studied. While precise comparisons in other departments are less warranted, the data clearly indicate that the fluctuations are far wider. As has been so often pointed out, these differences come about in part from the idiosyncrasies of nomenclature and purpose, yet it is probably true that these other departments, presenting as they do so-called "modern courses," show far wider fluctuations in earning power than the older departments.

Selected Courses Offered by 103 Seminaries

CITY CHURCHES

Because of the differences in nomenclature just indicated, precise comparisons among seminaries are limited to a rela-

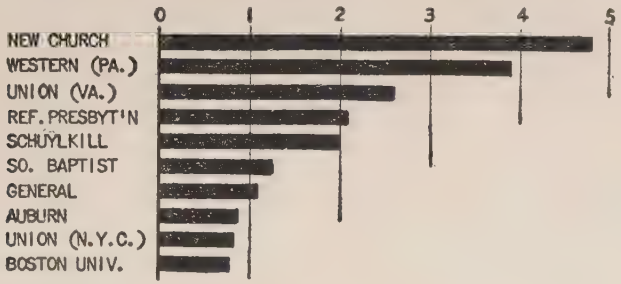

CHART XIV: EARNING POWER OF THE DEPARTMENT OF HEBREW AND COGNATE LANGUAGES IN TEN OF THE TWELVE SEMINARIES CONSIDERED, 1920-1921. (No credit in Hebrew and cognate languages was earned by students at Pacific and Oberlin.)

tively small group of subjects. For other subjects it is impossible to do more than indicate the names of the courses and the hours devoted to each.

An examination of the programs of 103 seminaries [8] disclosed the fact that fifteen offer courses on the city church in its relation to the community. This small number is due to the fact that the ordinary seminary presupposes that its work, particularly in practical theology, is primarily for the city church

[8] Table D, Appendix II, p. 422. Catalogues from 103 institutions in the United States were examined.

and does not allude to the course as such. On the other hand, relatively little attention is given to urban sociology as such, city problems, etc. Courses of the kind average two hours each. They cover such titles as: "urban sociology," "modern problems of the city," "city problems," "city missions," "the city community," "the church in the industrial city," etc. Among the schools advertising limited work of this kind are the Kansas City Baptist, Newton, Ashland College, Bethany, Oberlin, Chicago, Hartford, Pacific School of Religion, Protestant Episcopal in Virginia, Western (Holland, Mich.), and Auburn. In contrast with the above, Union (New York) offers church and city problems, two hours; organization and administration of city church, one hour; and social analysis of city problems, four hours. Garrett and Boston give yet further opportunities offering courses described under the discussion of the seminary clinic. The sparsity of courses in this field bears out the conclusion stated elsewhere that the seminary is not making use of its environment as a laboratory.

RURAL CHURCH

Fewer than one-third of the seminaries of the United States, or thirty-six to be exact, advertise courses as such in "the rural church." [9] Five of the thirty-six offer one semester hour each. These brief courses are as follows: Gordon College gives "church and rural problems"; Crozer, "the rural church"; Crane; "the country church problems"; Auburn, "American country life"; and the Pacific Unitarian School asks its students to take one hour in the Pacific School of Religion in "the rural church."

Nine schools give two semester hours each. These titles are essentially the same as those listed under the one-hour courses, with the content virtually the same except broader. The schools are: Newton Theological Institution, Ashland College Seminary, Oberlin, Yale, College of the Bible, (Kentucky), Iliff, Maclay, Protestant Episcopal in Virginia, and Canton Theological Seminary.

[9] Table E, Appendix II, p. 423.

Eight schools offer three semester hours each in the study of the rural church or the country church or both. Again, these courses are a limited expansion of a general treatment of the field. Schools offering such work are: Kansas City Baptist Theological Seminary; Bethany Bible School; Christian Divinity School, Hartford; Western, at Holland, Mich.; Harvard; Union (New York). The Episcopal School at Cambridge asks three hours of its students preparing for the rural church, the same to be taken at Harvard. Union also has the advantage of the twelve hours offered at Teachers College, Columbia University. Vanderbilt offers four hours, the University of Chicago and the Chicago Theological Seminary jointly offer five hours. Witmarsum also offers five hours. In all these cases the two titles covered by the five hours are "the rural church" and "rural sociology."

Three seminaries offer six hours each. The Pacific School of Religion advertises "rural church", one hour; "agencies for rural progress", three hours; and "rural credits and land settlement", two hours. Kimball School of Theology offers "rural sociology", two hours, and "rural church administration", four hours. Southern Methodist University offers "rural church", two; "rural church and community life", two; and "social approach to the problems of country life" two.

The Boston University School of Theology and School of Religious Education and Social Service together offer "the rural community", two hours; "rural sociology" two; "rural church school" one; "rural clinic" two; "church architecture, care of buildings and equipment" one. The Central Wesleyan offers nine hours as follows: "rural sociology", three; "rural church administration" four; "rural church", two.

Three seminaries offer ten hours each as follows: "rural church administration", two; "rural community", two; "rural social engineering", two; "rural life seminar", two; "rural church school", two. Drew offers "country church and rural problems", two; "christian church and rural life", two; "rural pastor and community church", two; "rural methods", two; "rural seminar", two. Garrett offers "rural church", one minor; "village and town church", one minor; "rural church

problems", one major; "methods", one minor; "rural seminar", one major—in all ten semester hours.

The Methodist seminaries in particular have gone into practical survey work in this field and present methods of administration as well as social engineering.

THE CHURCH AND INDUSTRY

Nineteen out of 103 seminaries[10] offer courses in "The Church and Industry". These range from one hour, as at Hartford, Auburn and Eden, to six hours as at Harvard and Garrett. Yale offers seven hours. The Divinity School of the University of Chicago offers a large number of four-hour courses in this field given by the department of sociology in the Arts Faculty. Brief courses of from two to three hours are offered by the Berkeley Baptist Divinity School, the Divinity School of the University of Chicago, Newton, Chicago, Rochester, Lutheran at Philadelphia, Drew, Maclay, Vanderbilt, General, Theological School of the Christian Reformed Church, and Union (New York). Among the subjects treated are: "advanced labor economics", "function of the church in industry", "the church and labor", "trade unionism and allied problems", "church and industrial reconstruction", "industrial service", "industrial hygiene and sanitation", "Christianity and the problems of industry", "the labor movement," and numerous others of a similar nature, scarcely any two of which are listed under the same name.

ART; ARCHITECTURE

Except as there are references to opportunities for contact with art in museums and to the art of stained glass windows in connection with a few courses in "church architecture" in the seminaries of the Lutheran or Episcopal communions, the typical seminary program does not comment upon the part taken by art and architecture in the education of a clergyman.

[10] Table F, Appendix II, p. 425. Catalogues from 103 institutions in the United States were examined.

The School of Religious Education of Boston University presents a contrasting view in the announcement: "It is the profound conviction of this school that the church must again become the mother of artists and the generous patron of their works. . . . Four distinct groups of courses have been developed: (1) Music; (2) Poetry and Ritual; (3) Art; (4) Pageantry and Visualization in the Service of the Church and the Community."

MUSIC

The attitude of the seminary toward music as a part of worship is ordinarily expressed in one-hour or two-hour courses, called "church music" or "hymnology", taught in the department of practical theology. The University of Chicago advertises four courses, as follows: Introduction to church music, two hours, one quarter; ear training and sight reading, two hours, one quarter. For these a knowledge of music is not required. History and appreciation of music, four hours; harmony and counterpoint, four hours.

An isolated example of another conception of the place of music in religious expression, is presented by the Southwestern Baptist Theological Seminary. The School of Gospel Music was established as a department in 1915-16, as "the outgrowth of a demand for better prepared Gospel singers and pianists." In 1921-22 there were thirteen teachers and 180 students. Six were applicants for the degree of Bachelor of Music; the others were applicants for the diplomas conferred at the end of three years' and two years' work respectively.

HOMILETICS

The Theological Seminary of the Reformed Church states in the current catalogue that "homiletics shows how the truth may be best presented in preaching." The Pacific Unitarian School for the Ministry states that "homiletics being considered the subject of greatest practical importance studied in preparation for the ministry, no pains will be spared to insure

the learning of approved methods and the forming of correct habits of sermonizing from the very beginning." General acceptance of these points of view is indicated by the relative importance of this subject in educational programs of seminaries, usually under the department of practical theology.

More obviously than other departments, it epitomizes the changing point of view in theology. When the theory of inspiration involves the view that all Scripture is of equal validity, the selection and use of the text in homiletics is a matter of greatest importance. A change from that point of view involves a change in emphasis. The literary style at the same time evolves from a rigidly textual and topical treatment toward the exegetical and expository sermon chiefly in use at the present time.

The earliest catalogue statements available show that fifty years ago homiletics in the Lutheran Theological Seminary at Philadelphia, and in Union Theological Seminary, New York City, consisted of the composition and delivery of sermons with practicum. In its simplest form, the department of today consists of just these elements. In the seminaries in which more differentiation of statement is customary, this separates into the construction of sermons, the theory of their making, their delivery, the history of preaching, practicum that includes speaking before the class, class criticism and private criticism from the professor. There is generally some opportunity for interpretation of the Scriptures, some emphasis on the care and right use of the voice, some on principles of elocution.

In recent years there has been a change in method of delivery. Students graduated from college in the days when the elocution prize was one of the first prizes endowed, went on to seminaries that followed the methods of schools of expression of the period. Vocal culture and expression were an accepted part of terminology and thinking and even today it is possible to find a two-hour course in oratory with "attention to gesticulation" stated as a feature. The catalogue of the Yale Divinity School for 1895 speaks of "principles of vocal expression and oratorical action," also of "rhythm and melody

of speech." The present tendency is to call the elementary course simply "fundamentals of public speaking."

Memorizing and drill in the text to develop familiarity and practice in interpretation is common to many communions.

Union Theological Seminary, New York City, indicates a point of view in the quotations from courses following: "Mannerisms pointed out and corrected. . . . directness, conversational style, and sincerity will be insisted upon. . . . All faults are traced to their psychological cause. Repression, inhibitions and perversions of mental and emotional action are explained, and exercises given which are adapted to their correction. . . . " This latter emphasis attempts to go from the field of method into the field of the subconscious.

In addition to the specific work on sermons which is of a personal and practical nature, there is a tendency toward such divisions as those used by Drew Theological Seminary: Theoretical, biblical, and evangelistic homiletics and ministerial esthetics. Biblical homiletics is a four-hour course which pre-supposes a working knowledge of Greek and is designed to send the preacher to the Bible itself not only for the text but for a large part of the sermon material. Evangelistic homiletics is also a four-hour course with practicum in all the functions and qualifications of pastoral evangelism. Ministerial esthetics deals with the cultural background of the ministry, in particular with art, architecture and literature. "The aim of the course is to encourage the student to conceive of preaching as a fine art to which all the other arts may be made to contribute."

Between these extremes of treatment, from the elementary one of method to the more profound one of thought and emotional expression, there are all kinds and quantities of work depending in some measure on facilities and size of staff. Among courses expressing current theory are the following: "modern preachers", illustrated with examples and studies of preachers of the present day; "biography"; "doctrinal preaching" (Union College) "made necessary by the modern tendency to slight fundamentals in favor of matter of a more popular character"; "doctrinal and expository preaching"

(Westminster Hall, Vancouver, B.C.); "preaching without manuscript"; "psychology of public presentation and adaptation to audiences, architecture and occasions" (Kimball School of Theology); "psychology of preaching" (Alfred Theological Seminary); "the preacher as a student" (Drake University College of the Bible); "sources of sermon material" (Evangelical Theological Seminary, Naperville, Illinois); "public prayer and public reading of the scriptures" (Western Theological Seminary, Pittsburgh); "addresses of Jesus, Peter and Paul", "social teachings of Amos", "conversations of Jesus" (Newton Theological Institution). Union Theological Seminary begins brief sermons for second-year students only and goes on to six courses in doctrinal preaching and six in expository preaching. The Biblical Seminary in New York teaches homiletics in Italian for Italian students. Concordia Theological Seminary, Illinois, requires the preparation of some of the sermons in German. Suomi Synod requires that part of the work be in Finnish.

It is not customary for the student to begin the preparation of sermons in the first year, and some seminaries do not permit the supplying of pulpits during that period. After that, the student enters upon work that requires class preparation and criticism and private criticism from the professor. The catalogues in this department do not prescribe observation for visits to neighboring churches nor do they advertise crediting as part of the work in homiletics, practice work done by the minister in training who is an assistant to a pastor or who has a small church.

Some catalogues cite texts. De Lancey Divinity School names the following, some of which have been noted in other catalogues: Phelps, *The Theory of Preaching;* Broadus, *Preparation and Delivery of Sermons;* Brooks, *Lectures on Preaching;* Greer, *The Preacher and His Place;* Slattery, *Present Day Preaching;* Pattison, *The Making of a Sermon;* Kennard, *Psychic Power in Preaching.*

In this department denominational differences are not great. Seminaries of the Protestant Episcopal and Lutheran churches, which have to teach the celebration of rites, do not give so

many intensive courses in the preparation of sermons. The Baptist, Methodist and undenominational seminaries have the largest variety of work in homiletics, but this may be due partly to size as well as to denomination, since only the large institutions can afford extreme opportunity of specialization.

The material does not make clear the exact qualifications and training of those in charge of this department but tendencies are faintly discernible. Union Theological Seminary, New York City, has on the staff of this department Dr. Charles E. Jefferson, Dr. Henry Sloane Coffin, Dr. Harry Emerson Fosdick, Dr. Hugh Black, all well-known pulpiteers. Union Theological College in Chicago has Dr. William E. Barton in charge of the work in homiletics.

This indicates a purpose to give instruction via those who can do the thing they are trying to teach. In contrast, the teachers of elocution and vocal expression are sometimes laymen not of professorial rank and their special education has been in method rather than in Biblical material.

Preparation for the modern sermon, then, bears evidence that in method it is in process of assimilation with preparation for ordinary public discourse. The science of its presentation is becoming psychological rather than rhetorical. In thought, it is being carried into wider, almost specialized fields.

MISSIONS

In reporting upon opportunities for specialization most seminaries say that they prepare men for the mission field. Three-fourths of the seminary educational programs examined give some courses in missions.[11]

These courses cannot at all measure the full opportunity of the seminary graduate; possibly he has had some opportunity in connection with college credit and he may have had some in connection with other institutions. The Disciples of Christ lay no special stress on missions in the institution here taken account of, but have in Indianapolis a College of Missions in which the work purports to be the intensive training of can-

[11] Table G, Appendix II, p. 426.

didates for the mission field. Hartford Theological Seminary, which is allied with the Kennedy School of Missions in the Hartford Foundation, will be seen to offer most of its work in the Kennedy School, etc. There are also opportunities for voluntary mission study in connection with the Y.M.C.A. and Sunday school classes, etc.

The present status of departments of missions indicates that there has been a question of choice between the presentation of particular countries in the mission field and general information about missions; also as to whether methods or background shall be presented when there can be only one alternative.

By far the largest amount of work offered is that in the history of missions; half the institutions give a course under that title and others suggest that it may be partly that method of approach which they use in a course called "Missions" and ranging in length from two to six semester hours. There are also a number of courses on the present status of missions.

Of missions as they are carried on by particular communions there are only eight cases, one of which gives no other course in this department.

There are in evidence many maps showing graduates of seminaries located at mission stations all over the world; and the records of alumni show that many die on the foreign field. Students even while in the seminary frequently have appointments by a denomination to a given area, sometimes to a specific station. Preparation for specific fields, however, is not usual in seminary programs. There are a few general courses in foreign missions, some limited to the country where a particular denomination has work; Japan or Japan and Korea are the subject of six or seven courses; China and India of six or seven more; Latin America and the East of four or five; while there are a few courses on Africa and South America. There is a developing policy as to principles, problems and methods as indicated in the courses of a dozen institutions.

The absence of material on home missions may be due partly

to the fact that the fundamental background of home missions is frequently afforded in courses in college sociology, for example, problems of race, industry, migration and education; or in another department of the seminary, for example in the emphasis placed on rural and urban problems.

Other emerging points of view are implied in the courses in "missionary biography" at San Francisco Theological Seminary; in "missionary sociology" at Hartford Theological Seminary; in "missionary approach to the non-Christian mind" at Garrett Biblical Institute; in "problems of racial contact" at Union Theological Seminary (New York); in "missionary linguistics" of Bethany Bible School; and in "Missionary research" and "Christianity and political movements in the east" at Chicago Theological Seminary.

There is no emphasis on the problem of the home mission church except by the Kansas City Baptist Theological Seminary and Union Theological Seminary, New York City.

EVANGELISM [12]

It is not possible to trace in any decisive way the influence of revivals and evangelism upon the educational program of theological seminaries, though revivals must have greatly influenced the stuff of popular thought with which the seminary has to deal. In regard to present-day attitude, about one-quarter of the seminary programs examined show courses in evangelism. They are usually general courses averaging about two hours each. There are two such announcements in the case of Presbyterian seminaries and three in Lutheran institutions, but the larger total is in the Baptist, Methodist and Congregational institutions. The offerings in evangelism are meagre in comparison with those in religious education. If this is an index of the interest the seminary product will manifest in these lines of church promotion during the coming decades, it will be apparent that the future church is to be advanced on an educational rather than on an evangelistic program *per se*.

[12] Table H, Appendix II, p. 429.

RELIGIOUS EDUCATION [13]

Religious education is defined as "the theory and practice of developing immature persons in the duties, ideas and ways of living that characterize the religious group." [14]

This subject is a part of the general newly-emerging science of education and is not therefore an isolated responsibility belonging to the seminary. It is at present chiefly occupied with pedagogy. It is organizing and presenting materials already available, and is adapting these materials to the status of a volunteer agency with teachers unpaid and untrained.

Departments of religious education are new and extremely plastic elements in theological seminaries. In eighty of 131 seminaries in the United States, or in institutions with which they are affiliated, there are courses ranging in length from two to seventy-five semester hours. Their origin seems to be in a course called "Sunday school pedagogy" or "the church school" or "religious education"; in the Lutheran program the term is "catechetics" or "Sunday school work." Its relative importance is indicated by the two-hour period. It develops through courses called "principles of religious education" or "theory of religious education" to a great number of courses called "organization and methods of the church school" or some similar title.

The compressed form of this tendency is to treat principles, material and organization together in a four-hour course. Specialized beginnings in history are available in such titles as "history of ancient and medieval religious education" and "background and history of Christian education before the reformation," and "history of Christian education in the modern period." Observation and practice teaching are beginning to appear. Surveys and other technique are available in a number of seminaries.

In the development of specific methods, the largest number of courses available are concerned with childhood and adoles-

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[13] Table I, Appendix II, p. 430.

[14] *A Dictionary of Religion and Ethics*, p. 372 (Macmillan, 1921).

cence, but there are courses in kindergarten methods and in adult life. The religious life of boys and young men, and girls and young women is studied in a number of courses, while the application of method to city schools, to foreigners, and to home department is appearing.

This process of evolution and differentiation goes on all the time in teachers' colleges, and departments of religious education appear involved with similar problems, except that they have not yet discovered just what they should teach and what should be taught by other agencies.

That the element of content is felt as a necessity in these departments is, however, evidenced in the repetition [15] of courses that have this significance. Under such titles as "child development", "theory of education", "principles of psychology", "psychology of childhood and adolescence", "history of education", etc., the seminary is offering a number of one-hour to three-hour courses.

Among denominations, those that have the smallest amounts of this new work in religious education are the Lutherans and the Episcopalians; the Presbyterians have a little more, but not much, and the tendency not to use this material is evident also in the branches of the Reformed Church. That small seminaries of various denominations have very little of such work should not be judged an evidence of policy but may be merely an evidence of financial status which does not represent the point of view. In general, the chief developments of this interest are in the Baptist and Methodist communions and in the very large institutions; Garrett Biblical Institute, Candler School of Theology, Yale Divinity School, Boston University School of Theology, Southwestern Baptist Theological Seminary, the Divinity School of the University of Chicago, Chicago Theological Seminary, and Union Theological Seminary, New York City. Union Theological Seminary (Virginia) has a separate building devoted to religious education.

Within the departments of "religious education" are the

[15] These are usually introductory courses either taught in the seminary or suggested as opportunity in affiliated institutions. They are, however, available on the undergraduate level in standard colleges and universities throughout the country.

courses in "psychology of religion" offered by the seminaries. Inasmuch as they deal with a field that might be regarded as peculiarly the province of the seminary, and as they presumably represent an attempt to discover new truths on the human and personal side, they deserve especial attention. Courses of the kind are now operating in twenty-six seminaries, or in one-quarter of all the seminaries whose catalogues were examined. The courses range from one-hour courses, or those in which the credit is not stated, to ten hours given at Union Theological Seminary, New York City. They are chiefly called courses in "psychology of religion" and are beginning to be followed by courses in the "psychological basis of religious phenomena" and by seminars in the subject.

The Divinity School of the University of Chicago is advertising a course in "psychology of religious groups," with special reference to Protestant denominations. The distribution of these courses among denominations is approximately the same as that of the departments of religious education; Methodist and Baptist seminaries, or those whose denominational origin has some kinship to these denominations, and independent institutions are pioneers in these investigations.

Indication of recent development in this field is the arrangement projected in 1922-23 between Union Theological Seminary and Teachers College, Columbia University. The departments of religious education in the two institutions are to be treated as one and a joint program of studies is offered from which students in either institution may elect as they wish. Union considers the work a fundamental part of the offering for the B.D. degree, but also provides a vocational diploma for those wishing to engage in religious education as a life work. Teachers College students specializing in religious education may secure the M.A. and the Ph.D. degrees from Columbia University. The joint course of these two institutions is elaborate and covers many phases, including practicum and field work in social and religious centers and problems of social and religious work. Union Seminary maintains for laboratory practice the Union School of Religion with an enrollment of 172 pupils for the following purposes: "(1) The religious

training and instruction of some of the children and youth of the community; (2) The discovery and demonstration of efficient methods in religious education; (3) The training of teachers and leaders; (4) The accumulation of a body of experience that shall be at the disposal of other schools."

As an indication of the purpose of adaptation, a section of the work in biblical literature is adapted to the needs of Jews and another to the needs of Roman Catholics.

CLINICAL TRAINING

The seminaries as a class of educational institutions do not offer clinical training to their students. Their programs have to do largely with the minister's acquaintance with the historical background and the roots of his religion. They teach a modicum of facts about the four traditional fields of theological study. In the general field of practical theology they spend most of the time on the building of the sermon—with a smaller amount of attention on its delivery. The instruction in pastoral methods and practices is usually treated academically and theoretically. It is rare to find a case where the student is really trained in actual parish work; especially as an "interne" —an assistant to an experienced minister. The assignment to "student churches," with perhaps an occasional visit by the more favored to the city institutions, is in many instances looked upon as constituting sufficient training in this aspect of the minister's work. In most schools a member of the faculty has supervision of securing employment for the students, which is considered field work. Inspections are not usually made nor are reports called for.

To the question asked of all seminaries, "What supervision do you give to the field work of your students?" a wide variety of answers was returned, nearly all revealing practical neglect. A few typical replies may be quoted: "The professor of Pastoral Theology sends men to assist the Missions as he considers desirable." "Students go out every summer under supervision of nearest clergyman." "Under direction of

Principal." "Left to local church authority." "Students placed under priest when on mission duty in summer." "President advises with all students." "Supervision in general through appointments." "Advise them as to proper field." "Very little." "Unsupervised."

Many schools failed to reply. The systematic supervision of the student practice work is not attempted by seminaries generally. Here and there an institution is entering this field. Union Theological Seminary (New York) gives much attention to practical work with boys. This institution pays the salaries each year of some forty or fifty students as workers in carefully selected centres. This plan makes possible a careful choice of centers, full coöperation between the centers and the seminary, and definite control of the types of work students undertake. The Biblical Seminary in New York carries on several lines of field work, including inspection and report on philanthropic institutions and welfare agencies operating in that city. The Divinity School of the University of Chicago has had for some years a director of vocational training, under whom all candidates for the B.D. must take at least a year's work. A second man is now being added. Hartford Theological Seminary is entering the field of coöperative parish work.

The Protestant Episcopal Theological Seminary in Virginia has a remarkable clinic for training men in the actual work of the pastorate, especially as regards rural churches. Within a radius of five miles of the seminary are ten mission churches, in all respects similar to the average rural church. Under the direction of the professor of pastoral theology, these churches are served entirely by students. A senior student, nicknamed "the bishop", is in charge of each mission under the professor; with him serve men of the middle and junior classes. Except for the visits of the professor to administer communion, these men take entire charge of the services and preach. They visit the people in sickness and in health, and conduct the organizations of the mission. To this end they usually give one afternoon a week in addition to the Sunday work. Because

the students attend their own chapel service at the seminary on Sunday morning, the Sunday mission work is confined to Sunday afternoon and evening when Sunday school and church service are both conducted.

Many famous men have received their first training in these missions. Phillips Brooks preached his first sermon in Sharon mission. The students receive no salary and to this unselfish service, rendered on foot in all kinds of weather for three years, many attribute the missionary spirit of the Virginia seminary.

A detailed account of the city clinical work of Garrett Biblical Institute and of the general church work at Boston University School of Theology, as stated by them, is here appended for illustrative purposes. Each of these schools advertises much more of the kind of work described than is here outlined.

Garrett's work of supervised city practice service is of three distinct types:

I. Observation or Inspection Visits to Social Service and Human Welfare Agencies and Organizations.

During the second decade of the century there were formed in America thirty-nine new organizations of this type. These are national in their scope and most of them invite the coöperation of the church.

The inspection trips to these various organizations afford opportunity to see actual service, to confer with experts in various fields of welfare lines concerning methods and results, to acquire ability of social diagnosis, and to gain that knowledge and equipment essential for subsequent supervised courses in the Institute.

The weekly visits are preceded by a classroom period in which the supervisor gives the origin and development of the agency to be visited and otherwise prepares the student for worth-while observation. The visits are followed by a classroom period in which the results of the observation are discussed and the relation of the agency to the Christian minister and church are carefully wrought out.

The work is carried forward on the premise that inspection demands as high standards of regular and intelligent work as the classroom. It is related to the program of studies by being a required course entitling the student to two half-major credits.

II. Supervision of Field Work of 'Student Pastors.'

There are two requirements for enrolling in this course: (1) Completion of the 'Observation Course'; (2) Serving as pastor of a 'student church' or being vitally related to some city church which can qualify as a laboratory.

This is a vocational course, not organized around a body of knowledge but around the daily experiences of the members of the class in their work in their respective parishes. It is a participation of the student, under supervision, in the processes of administering the affairs of a church—a sort of apprentice—or interneship.

The course covers three Quarters, two of which are required. For these a half major credit is given each Quarter.

The first Quarter is devoted to problems of the city church as an organization. The local church is considered a subject for the 'case method.' Standard score-cards are developed and each student measures his church by these standards. A somewhat arbitrary 'six point' standard is set, and the supervisor visits the various churches to confer with the students as frequently as possible and point the way to the reaching of these standards.

The second Quarter is devoted to problems of the city community as they affect the work of the church or offer the church opportunity for Christian coöperation. The interests of the people of the local community are kept in the forefront in directing this phase of training.

The third Quarter is taken up with the work of formulating programs and methods of work in various churches. The students are supervised in developing work in church publicity, education, evangelism, etc.

In these three courses, supplementary weekly discussion conferences are held on methods and problems arising on the field. Interviews are also held with members individually in addition to frequent visits of the supervisor to the several practice churches.

Maps, charts, written and verbal reports, etc., are required by the supervisor. These requirements correlate the field work properly with the classroom work. The course is an endeavor to save the student from picking up experience in a haphazard way.

These students are getting theory in the process of acquiring skill and vocational information under supervision. They are learning through a controlled, systematized, criticized experience. They are also acquiring accuracy and facility in the practical application of the theories taught in other departments of the Institute.

III. 1. *Open Air Preaching.* This work is supervised in order

that, in addition to its being a direct way to aid in the bringing of the Kingdom, it may also be a clinic in which the mind of the 'man in the street' may be learned and the church may develop adequate methods of ministering to him. To aid in gaining this end a careful report is kept of all questions asked by these men, of all statements and criticisms of the church and Christianity made by them, and the subsequent Gospel messages prepared with their point of view kept well in the forefront. Practice service in Rescue Missions is also obtained in the conducting of a 'Loop' Mission service one night each week.

This work is encouraged by the Department of Evangelism of the Board of Home Missions. No credit is given for it by the Institute.

2. *Work among the Foreign-Born.* A major credit course is given in the Institute on 'Race Appreciation.' Supervised field work consists of participation in some piece of Americanization or foreign-language church work.

3. *Service in Courts and Corrective Institutions.* A course in 'Mal-Adjusted Groups' is given in the Institute with one-half major credit.

Students taking this course are assigned to special practice work in some specialized court or to service either with groups or individuals in one of our various institutions.

Several of the students are serving as 'Big Brothers' and as voluntary probation officers, both 'learning' and 'learning how.'

All supervised field practice is properly correlated with classroom work, where the place and function of the church in such Kingdom work is carefully developed.

The School of Theology of Boston University is revising its program of study so that the courses shall be more closely related to the work done in the field.[16] A system of supervision under a Director of Field Work and three assistants is now in force by which every student in the school may, while he is getting the traditional theology, at the same time get practical experience and practice in his chosen field. Four members of the faculty give much of their time supervising the following types of work:

(1) General church work where a student has responsibility as pastor.
(2) Rural work where students spend week-ends and vacations as pastors of specifically agricultural communities.
(3) City work where students are pastors or assistant pastors in definitely city parishes.
(4) Industrial and institutional church work.

[16] Statement furnished by the School slightly abridged.

Men who are not student pastors are also encouraged to do definite work in religious education through the Sunday schools or to assume responsibility in directing Young People's Societies or teaching Bible classes, or to serve on some one of the six or seven gospel teams that are now (1923) in operation. More than 80 per cent of the students regularly do some definite work. Credit is given for this work when it is done under supervision of some member of the faculty. The need of this work was clearly evident when it was discovered that one hundred and thirty students (1922) were serving as student pastors.

The student churches that make up the largest group are those whose work is of a general character. The largest percentage of students are those who are training for the general ministry. The requirements for these students are in part as follows:

(1) Pastoral Program for the Year
(2) Preaching Program
(3) Objectives for Various Organizations
(4) Plans for Introduction of New Features
(5) Publicity
(6) Religious Education
(7) Social Activities
(8) Community Service
(9) Personal Contacts
(10) Program for Local Church covering a ten-year period.

The supervisors worked in conformity with these *General Principles of Supervision:*

1. Students register for supervision as for other courses.
2. Program of the year's work must be prepared in detail.
   (a) Survey or careful diagnosis of field.
   (b) Deduction from survey to determine character of the program.
   (c) Local interests and local leaders must be consulted.
   (d) Program required to be submitted to faculty supervisor for criticism and revision.
3. Bi-weekly seminar including all men who are doing field work.
   (a) Students asked to report any exceptional accomplishments.
   (b) Lectures on special types of work by experts in their field.
   (c) Discussion of problems arising on field.
   (d) Arranging coöperative programs for social life including motion pictures, stereopticon, etc.
4. Personal conferences at any time between student and supervisor. Special room provided for this purpose. These con-

ferences number on average about twelve a day for school days.

5. Visits of Faculty Supervisors to the field. Four men available for the work; more than 150 visits made last year (1922).
6. Local group conferences arranged for pastors and local leaders in convenient geographical centers.
   (a) Encouraging coöperative effort by contiguous churches.
7. Monthly reports required of all students seeking credit. These reports cover the following items:
   Local program
   Preaching program
   Organizations
   New features
   Publicity
   Religious Education
   Community service
   Personal contacts.

Chapter V

STUDENTS

The typical student [1] now preparing for the ministry is in the twenty-to-thirty-year age-group, is likely to have been brought up on a farm, is a high-school graduate who has studied three to four years in college, has felt a definite vocational call, has migrated from his home state to another to attend the seminary of his choice, prefers a city environment both for training and for the pastorate, receives free tuition for his professional education and may receive aid for living expenses, and expects to keep a permanent denominational connection which shall largely influence his life.

This student represented the average of a body of 9,000 in the United States in 1921-22.[2] Above the average was a man of full college training and richer experience; below the average, a man of grammar- or high-school training whose chief preparation had been practical. A certain maturity of experience resulting from travel and summer apprenticeships in social and religious work is one of the advantages of most students.

There are many variants: the married student who has family responsibility, the man of limited education who is accepted by the seminary because he is already ordained and has a charge, the man who is preparing by majoring in the departments of religious education and biblical instruction in college and the man who is selecting his own preparation in the graduate work of a university or elsewhere.

This report will discuss the student under the topics "Tra-

[1] The student is the individual formally enrolled in one of the institutions named in the Introduction.

[2] Canadian seminaries enrolled about 880 students in that year.

dition", "Environmental Influences", "Vocational Influences", "Numbers", and "Supply and Demand in the Ministry."

Tradition

For every group of 514 people in the United States one person, the Federal Council of Churches estimates, is a minister, while 99 millions[3] out of 110 millions of population are members or adherents of some church.[4] This implies general diffusion of the church and the minister through the social fabric, and means that everyone sees ministers, hears about them and shares in the perpetuation of an unwritten tradition.

Seminary students are close to the tradition, since 500 out of 2,700 reporting had fathers who were living embodiments of the ministry and since students state frequently that the advice of pastors or of seminary alumni influenced their entering the seminary. The lives of ministers then are a part of the tradition into which the student elects to incorporate his life.

There is also a written tradition not only as it appears in the biographies of the great reformers, mystics and preachers, but as it is expressed in the popular forms of fiction and the drama—the novel, in particular, the magazines, the theatre and the screen aid in forming the impressions of the public.

A recent attempt to devise a special rating card for clergymen [5] shows the tendency to make demands upon this profession. Placement boards and pulpit committees are asked to consider candidates in regard to such points as: spiritual inclination, freedom from worldliness, a submergence of self, a consecration to Christ's ideals. It is suggested that they ask, "Does he apply fearlessly, definitely and concretely Christian principles and teachings to the solution of social, economic and political conflicts?"

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[3] Including "all those who in the supreme test of life or death turn to a particular communion."

[4] Figures for 1922: number of ministers from the Federal Council of Churches in America; population estimate from the National Bureau of Economic Research, Inc.

[5] Coöperative Bureau of Educational Research, Pittsburg, Kansas.

These facts illustrate a popular point of view. The common man believes that the ministry is a holy calling: the mother who interests her boy in the ministry believes it; those who are agents of recruiting believe it. The seminary believes and cherishes the tradition.

In addition to the formal educational preparation of the candidate for the ministry, and the specialized technique which he must acquire, it is expected that the student feel a special call to the ministry.[6]

Objective measures can not express the significance of this consciousness of a call in the inner attitude of 10,000 students now in training for the ministry. Varying as personality, it is an essential determinant through which all theological motive and training is sifted.

Since the separation of church and state and with the changing conditions of the last century, the ministry and the church have evolved out of their colonial status. Originally the pivot of society, they have now become one of the many forces weaving the social fabric. This evolution of status is popularly called loss of prestige and the decline of the ministry.

This decline is construed as both quantitative and qualitative. Candidates for the ministry are quoted as "second-rate" men and the church is discounted as not representative of modern life. That this theory is impressionistic and that the facts have not been ascertained, makes no difference in its psychological effect on those personally concerned. It is now actively functioning in the adverse modification of ministerial tradition.

Environmental Influences

I. OCCUPATION OF FATHERS

Returns available indicate that half the students come from the homes of farmers or ministers. More complete replies would probably alter the proportions of the smaller occupa-

[6] "The things which thou hast heard from me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

tional groups. Some of the seminaries failing to reply, for example, the Southern Baptists, represent essentially rural constituencies and might increase the proportion of parents engaged in agriculture.

2. CITY RESIDENCE

Although largely of country origin, ministers tend to go to the city for their theological education. In 1920-21, representative denominations had in cities of 100,000 and over seminaries representing the following proportions of their students:

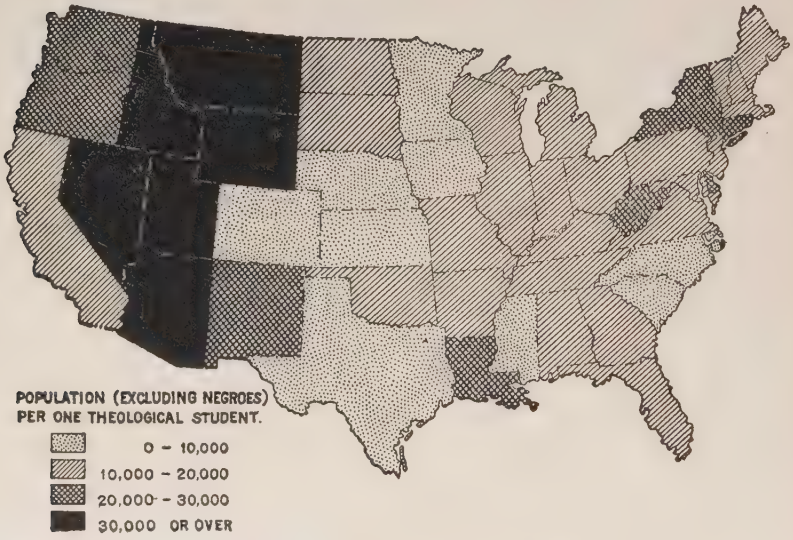
Methodist Episcopal, South	100 per cent.
Presbyterian, U. S.	86
Congregational	75
Baptist, North	72
Methodist Episcopal	72
Protestant Episcopal	49
Disciples of Christ	39
Presbyterian, U. S. A.	38

Map I expresses concretely the tendency of theological students to congregate in cities.

MAP I: DISTRIBUTION OF 2,686 STUDENTS IN THIRTY-SEVEN THEOLOGICAL SEMINARIES, 1920-1921.

3. HOME STATES

The home states from which students are drawn are approximately as indicated in the accompanying map.



MAP II: PROPORTION OF THEOLOGICAL STUDENTS LIVING IN EACH STATE.

These facts gain in significance when studied in connection with other sociological factors.[7] From these relationships there emerge such generalizations as the following, from which variations may be found in every case:

1. Certain states and localities, because of Roman and Greek Catholic, Latter Day Saints or Hebrew church membership, contribute few students to the Protestant ministry.

2. The states highest in objective educational ratings and those highest in the proportion of men entering the ministry are rarely coincident. They are rather in inverse ratio.

3. There is likely to be, in each state, a corresponding ratio between the number of clergymen and the number of students for the ministry.

[7] Table K, Appendix II.

4. Adult population outside of church membership, as illustrated in thinly populated and mountainous regions does not send men into the ministry.

5. Foreign-born population, except German and Scandinavian, furnishes few candidates for the Protestant ministry.

6. Rural states send relatively large numbers of students into the ministry.

7. There is regional similarity among the states sending men into the ministry and into medicine; the proportion is larger in medicine.

8. Special circumstances in education—for example, cosmopolitan cities, denominational colleges, and exceptional seminaries may apparently outweigh counter influences in the environment.

4. MIGRATION

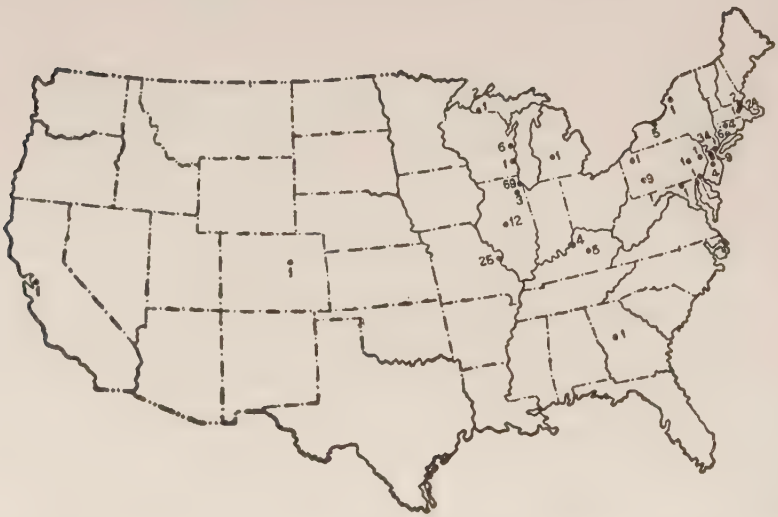
A few seminaries claim their entire enrollment from the state in which the seminary is located. This is so rare as to be exceptional. More common is the condition of the seminary enrolling three students from three separate states. The South goes to the North, the East and West exchange students, the city and the country interweave the environmental pattern. Alabama, which has no seminary, sends students to Illinois, Kentucky, Texas, Georgia, South Carolina, Virginia, New York, etc., a total of eighty-one. Washington and Wyoming send representatives to Connecticut and Massachusetts; Chicago is the United States' greatest seminary center, yet Illinois men go to Minnesota, Pennsylvania, New York, Texas, Kentucky, Ohio, Connecticut, Missouri, Massachusetts, Iowa, New Jersey, California, Wisconsin, Michigan, Tennessee, etc.

The proportion of men going into the ministry is small relative to population, therefore the seminaries must be located far from parts of their constituents.

Lutheran churches, especially those of the smaller synods, which have only one seminary, have students from long distances. The Advent Christian Church has one seminary enrolling nine men from seven states.

Numbers range from one-fifth to one-half or more from the home state. Candler draws one-fifth of her enrollment from Georgia; Boston one-fourth from Massachusetts; in Rochester Seminary seven come from New York out of a total of sixty-six.

Illustration of the movement of students is furnished by the records of Ohio, as shown in Maps III and IV.



Map III: Seminary Students from Ohio in Seminaries of Other States.

To the Texas institution of the Baptist Southern Church, Arkansas, which has no seminary, sends forty-five and Mississippi forty-eight; Illinois sends thirteen. This strong tendency of the seminary student to go where he wishes is illustrated in the case of Atlanta Seminary, an institution in which northern money has helped to support southern Congregationalism as a missionary enterprise, and yet with a total enrollment of seventeen, two are from Wisconsin and one from Kansas.

The key to this migration is found in the replies of students in ten institutions drawing students from far and near. They

were influenced by the advice of pastors and friends, by alumni, by the kind of religious teaching for which the institution stands, by "the place of the seminary in the development of the church," or by colleges of the denomination that are feeders for seminary education. Only a small number said they had been influenced by proximity and one had chosen the seminary for faculty scholarship, one for free tuition, and one for student aid offered.

Migration in Canada is not ascertainable from the replies from there, which do not distinguish between provinces.

Map IV: Students from Other States in Ohio Theological Seminaries.

United States seminaries report simply that 180 students were from Canada and Canadian seminaries report students from the United States. The Canadian institutions report, however, seventy-five from Great Britain and twenty-seven from Newfoundland. Not many of the students from Great Britain will return to their native home for their life work.

Other foreign students in theological seminaries of the United States come in largest numbers from countries that are among those sending the largest number of students to uni-

versities, colleges, technological and professional schools, i.e., China, Japan, India, Great Britain, Russia.[8]

There are evidences of policy in the cultivation of foreign students with a view to developing the international character of seminary work. Union Seminary, New York City, has (1920-21) from abroad fifteen resident fellows and twenty-two graduates.

5. DENOMINATIONAL SOURCES

Data account for the church membership of 8,700 men, of whom 7,000 are studying in seminaries of their own denominations and 1,700 in seminaries under other auspices. These facts have two aspects: first, the interchange of students between denominations with the consequent modification of both student and denomination; second, the number of students studying in proportion to the denominational group.

The Congregational group is conspicuous among denominations because it is educating more men claiming membership with other churches than with its own. During the year for which the data were taken seminaries of present or historic Congregational connection[9] were giving theological education to 184 Congregationalists and to 211 from other denominations; ninety-four Congregationalists were studying under other auspices.

The Methodist Episcopal Church is educating few ministers of other denominations; those counted amount to twenty-seven. Union Seminary represents thirty-one and Princeton Seminary twenty-four ecclesiastical bodies. The University of Chicago has sixty-one Disciples of Christ, forty-one Methodists, forty-three Presbyterians, twenty-nine Unitarians, twenty Lutherans, fifteen of the Church of the Brethren, fourteen Congregationalists, etc. From the evidence three groups emerge.

First, there is a group that makes no appreciable exchange with any denomination; this is composed chiefly of the Angli-

[8] Table L, Appendix II, p. 439.

[9] Including those of historic Congregational connection, now independent —Oberlin, Hartford, Pacific and Yale Seminaries.

can, Protestant Episcopal, Lutheran, Southern Baptist, Advent Christian, Seventh Day Adventist, New Jerusalem, Moravian, Unitarian and Universalist churches.

Second, there is a group that does not draw other students, but the students of whose own denominations do go to other seminaries; for example, the Church of the Brethren, the United Brethren, the Christian Church, the Evangelical Association, the Methodist Protestant and the Reformed Church in the United States. These groups have from one-third to one-half of their total students in the seminaries of other denominations.

Third, there is a group that exists because of the tendency to interchange outside of denominational bounds. This is represented by the University of Chicago and Princeton Seminary as institutions, by the Congregational and undenominational seminaries as groups, and Methodist students as individuals. Of the Methodists 234 are studying under non-Methodist auspices, 123 in undenominational schools.

Facts of interchange are important in considering men in training as to denomination, because they dilute the gross facts. By arbitrary computation on the basis of church membership, for example, the Methodist Episcopal church has one man in training for each 3,000 church members, the Congregational one in 2,500.

Denominational connections on the part of students are expressed not only in the seminary, but also with varying significance in the previous training. In eighty-one seminaries reporting concerning 4,644 students, the previous preparation was: from college, 60 per cent.; from high school or normal school, 18 per cent.; from the pastorate, 11 per cent.; from other sources, 11 per cent.

The 29 per cent. from high school or normal school, or the pastorate, may reflect denominational influence working through individuals. The 60 per cent. from college frequently represents denominational influence working through institutions.

6. COLLEGE SOURCES

Records of the college training of 5,000 seminary students, divide the total into those from colleges of the denomination.[10] and those from other institutions. There are 120 foreign institutions of the total 680 institutions counted. Many institutions supply students, small numbers coming from each.

The Southern Baptists, Methodist Episcopal, Methodist

MAP V: COLLEGES REPRESENTED IN THEOLOGICAL SEMINARIES BY TWENTY-FIVE OR MORE STUDENTS.

Episcopal South, Presbyterians, U. S., and United Lutherans have in their seminaries a majority of those with college preparation from their own schools and colleges. Seminaries of the Baptist, Congregational, Presbyterian, U. S. A., and Protestant Episcopal denominations have a minority—the Congregational 15 per cent., the Protestant Episcopal 20 per cent., the others 25 and 30 per cent.[11]

[10] Including as a sub-division independent institutions having a historic denominational connection.

[11] Association of American Colleges Bulletin, Vol. IX, Number 3, May, 1923.

These relationships as to the feeding power of denominational colleges into theological seminaries are additionally significant when expressed in gross numbers. With half-a-dozen exceptions, the colleges having more than twenty-five men in the seminaries in a given period are denominational colleges, as indicated in Map V.

College preparation is not of standard significance.[12] Of colleges unable to meet the American minimum requirements as to personal and physical equipment, the larger number are denominational colleges. This fact is reflected in the number

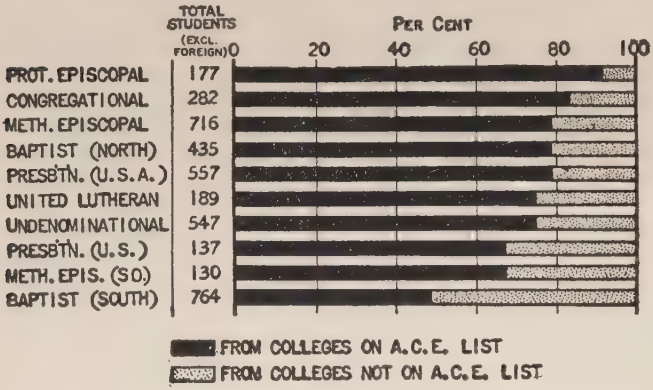


CHART XV: PERCENTAGE OF STUDENTS IN SEMINARIES FROM COLLEGES ON THE AMERICAN COUNCIL OF EDUCATION LIST.

of seminary students from colleges of less than standard recognition [13] as shown in Chart XV accompanying.

[12] American Council on Education, Educational Record, Vol. III, No. 2, April, 1922.

[13] The characteristics of the typical substandard college are:

1. A narrow educational program where the best work is in English, classics and mathematics; weak in the departments of art, philosophy, psychology and the social sciences, with not more than one good department in physical science

2. The Master's degree is the highest held by professors, and salaries approximate $2,000, or less.

3. Discipline for character is inculcated more faithfully than the intellectual side of college life.

4. The control is denominational and support is received through current funds, not endowment.

Seminary students prepared in college outside their own denominations are more likely to have had standard preparation, for example, the Protestant Episcopal and Congregational institutions.[14]

The total statistics available concerning the college preparation of seminary students are as in the data following:

COLLEGE PREPARATION OF SEMINARY STUDENTS

College degree	3,313	
College attendance, without degree	595	
College attendance, amount unspecified	1,171	5,079
Without college training		2,443
Total		7,522

The thirty-four seminaries that give no information, together with discrepancies in the year of the data, leave unknown the preliminary training of nearly 1,500 students. However, one of these schools was closed during the year and twelve did not require college training for admission.

Of the 7,522 cases reporting, 44 per cent. are known to have college degrees.

Among seminaries enrolling from 50 to 250 students, the percentage of men having college degrees ranges from two to seventy-five; the Lutheran Iowa Synod reports the former figure and the Lutheran Ohio Synod, the Norwegian Lutheran of North America and the Reformed Church U. S. report the latter.

Where the enrollment is under fifty, the records of those having college degrees are not significant because these denominations send many men to other seminaries.

Of the 5,000 men with some college training, 410 are known to be of seminary postgraduate status, i.e., usually they have the B.D. degree; 2,455 are candidates for the B.D. or the equivalent; 381 are designated as specials; in the remaining

[14] The numbers should, however, be read in conjunction with the per cent., since these two groups together provide only 396 men from fully accredited colleges of the American Council on Education list, whereas the Southern Baptists alone show that number of students from colleges not accredited.

cases the status is not specified. The general average for all groups is as in Chart XVI:

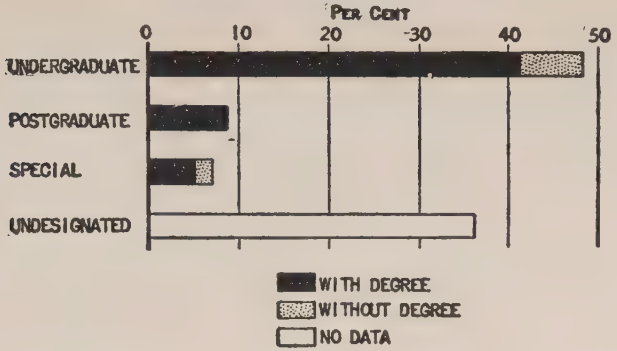


CHART XVI: SEMINARY CLASSIFICATION OF STUDENTS WITH COLLEGE TRAINING, 1921-1922.

Denominations differ from this average; the Methodist Episcopal seminaries have a larger number of regular students with the college degree; the Southern Baptist seminaries give no information.

Of postgraduate students working on a level beyond the B.D. degree, the Congregational seminaries have forty-eight; the Methodists 151; the Presbyterian, U. S. A., 67; and the undenominational 117. Among denominations smaller numerically, seminaries of the United Presbyterian Church have ten, of the Protestant Episcopal Church, thirty-six.

Seminaries of denominations that have the larger number of students in postgraduate work frequently have also the larger number of special students. The Methodist Episcopal seminaries report 315 enrolled as specials; the Presbyterian, U. S. A., fifty-six; the Congregational, eighty-five; undenominational, 312; the Protestant Episcopal thirty-two.[15]

The general status of the seminary student as regards college preparation may be summarized as follows:

Data for 84 per cent. of the 9,000 enrolled in approximately

[15] Returns from 143 seminaries for 1922-23 show an enrollment of 694 postgraduates and 1587 special students.

the 1921-22 period are available—or 7,552; two-thirds of those have had some college training—or 5,079; less than half have college degrees—or 3,313; one-third have degrees from colleges of the typical American standard—or 2,494; one-quarter, or 1,870, are enrolled either as regulars in residence studying for the B.D. degree or on the postgraduate level—after graduating from standard colleges.

The fringes of these data indicate a number of students enrolled as specials or of undesignated rank; a number of degrees subject to discount because they are from sub-standard colleges; partial college attendance subject to discount for the same reason; an amount of college attendance that is unspecified in both college and seminary status; 2,443 students without college training. This last number is approximately the same as the number having degrees from standard colleges.

Vocational Influences

I. RECORDS

The records kept concerning the student are cross-sections that explain the processes of preparation and to some extent life and personality. They vary from enumeration of courses and marks to more intensive information, including previous training and personal information.

The credit record of the New England School of Theology is a process of marking attendance, punctuality, effort and each subject in terms of "excellent", "good", "fair" and "unsatisfactory." The record card of Huron College is constructed on the same principles but lists the preparatory work. The record of Crozer Theological Seminary includes a rudimentary personal record concerning the occupation of the father, religious denomination of both parents, etc. The registration application of the Western Theological Seminary is a composite of this kind. The questionnaire of the General Board of Education of the Presbyterian Church U. S. A. attempts to get the social and religious background of the student. Certificates of excellent physical condition and health

adequate for the ministry are demanded in exceptional cases, as for example the Moravian College and Theological Seminary, but are not universal.

Catalogues frequently publish rules of prohibition concerning the theatre, cards, intoxicants, gambling and tobacco. For example, the Southwestern Baptist Seminary "will not receive upon the loan fund a student who uses tobacco." Broadview Theological Seminary says that the Founders were hesitant about establishing a school near so great a city as Chicago. The Luther Theological Seminary, St. Paul, Minn., says that "visiting saloons or theatres or playing cards makes the student liable to punishment by one black mark for each offense. Three black marks during the course will cause expulsion from the institution."

Student pledges are exacted in some denominations and are of approximately two types: first, the passive pledge of vocational tradition as illustrated in the case of Princeton Seminary;[16] second, the pledge of more active personal initiative as illustrated in the case of Kenyon College.[17] Both forms bind the student to obedience but the latter especially pledges him to effort.

2. STUDENT LIFE

The denominational backgrounds and vocational attitude of the seminary student are the most important extra-curricular influences of his seminary days.

[16] "Deeply impressed with a sense of improving in knowledge, prudence and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all rules and regulations specified in the Plan for its instruction and government, so far as the same relates to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the Seminary while I shall continue a member of it."

[17] "We the subscribers, students of the Theological Department of Kenyon College, do solemnly promise, with reliance on Divine Grace, that we will faithfully obey the laws and pursue the studies thereof, endeavor to promote the reputation and interests of the Seminary, and make daily efforts, by pious reading, self-examination, and secret prayer to cultivate all religious and moral disposition and habits, and grow in those graces which should characterize the Christian and minister of the Cross."

Most seminaries have dormitories upon the grounds. The minimum amount for which room and board are furnished provides for plain living quarters and insures that the meals shall be of the kind served the country over to students who live in dormitories.

The opportunity to live with a homogeneous group of like age and interest is of exceptional value. Fellow students represent the varying points of view of different parts of the country and there is a common fund of maturity of experience through summer apprenticeships in many forms of religious, social and other work.

Seminary publications and activities differ in character from the post-adolescent phase of such publications and activities in the college. Athletics are available for those who wish them and there are inter-seminary athletic events. The glee club and debating society both exist but have not college prominence. In other words, the activities of the seminary bear the stamp of the vocational quality. Most of the men are earning at least part of their way, frequently by serving as student pastors. They have, then, the vocational absorption that characterizes the professional school and the societies in which they are interested have to do with scholarship, missions, literary work, prayer circles, or some form of activity that is concerned with ministerial preparation.

Virtually all theological seminaries have some organization to promote the religious life. These organizations frequently take the form of missionary societies or Y. M. C. A.[18]

[18] In the latter part of the 19th century the various missionary societies of the seminaries were organized into the Interseminary Missionary Alliance which held a number of conventions. In 1898 the Interseminary Missionary Alliance voted to disband. The delegates from twenty theological seminaries reassembled and voted to form the theological section of the Student Young Men's Christian Association. The local autonomy of theological seminaries was recognized in that any local organization in a seminary could be affiliated, provided it was true to the Association basis of membership and would include in its name the title "Young Men's Christian Association", to show its student movement affiliation. Since that day there has been a special subcommittee of the International Committee to supervise the work of seminaries. There have been six traveling secretaries who have visited the seminaries and promoted interseminary relationships as well as the local work. In 1917 there were 41 Y. M. C. A.'s in the seminaries. The work of a missionary society or Christian Associa-

The student magazines have a reminiscence of the college year-book style, slangy, satirical or comic as the case may be, but with articles of vocational interest intermingled, and with many evidences of pride in the scholarship and achievement of professors.

The area of denominational-mindedness includes the student aid,[19] the free tuition, the form of religious services, the lives and influence of professors and visiting denominational leaders, the vocational prospects, and continuous contact with the churches of the denomination.

If that denomination is the church of childhood and adolescence, especially when the student has gone to a denominational academy and after that to the denominational seminary, the connection becomes almost organic. The associations of childhood and of adolescence, of college and of seminary, the colleagues in work of mature years, the weekly denominational papers, the periodical meetings of the regional and national organizations give national consciousness through the setting of the denomination.

The kernel of the denominational influence is that the student regards his denomination and not his seminary as Alma Mater.[20]

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tion in the seminary is limited to promotion of certain voluntary meetings, such as prayer meetings, study classes, debates, addresses from men whom the students desire to hear, deputations to colleges, mission work in the surrounding country, work with high-school boys and young people's societies and missionary giving.

First the Interseminary Alliance and later the Y. M. C. A. called conferences of theological seminaries. A number of these have been held nationally, but of more recent years they have been held regionally to procure a larger attendance of students. The seminaries have also sent delegates to the Student Y. M. C. A. conferences, both to keep in touch with the men and to assist in the personal work and presentation of the ministry at these important gatherings.

[19] The general facts as to free theological education are discussed in the financial section, pp. 203 and 231.

[20] The activity of seminary alumni is comparatively limited. Of 94 reported alumni organizations, 23 per cent. are reported as beneficial to the seminary—benefit being defined in terms of funds, new students, renewed interest; only fifty-four cases report that they have alumni secretaries; forty that the alumni elect or nominate trustees.

3. TENDENCY TOWARD SEGREGATION

There is a form of segregation in society's conception of the ministry. Segregation comes about in deference to the ideal of priestly function associated with the sanctification of birth, marriage, death and the Eucharist, and in the generally accepted theory that a man with a message must have a certain degree of aloofness for meditation. One of the symbols of this is the clerical dress.

The emotional and imaginative life of the minister is bound up with the poetry of the Bible, with the biographies, the hymns and prayers that are the Church's inheritance. These are legacies freighted with personality, strong, moving. The Catholic, the Protestant Episcopal, the Lutheran, the Puritan traditions set apart from the life of the twentieth century those who have received their heritage. Long training with books and ideas, asceticism, emphasis on meditation and discipline, continuous study of history, of the Old and New Testament, of doctrine, develop a psychology fundamentally concerned with discrimination as to ultimate values. The inner compulsion, the social and individual inheritance cultivate idealism and a critical attitude. The minister may feel socially superior or socially inferior, or both, or all the ranges of feeling between. He may be constructive or destructive as temperament determines. The vocational training of the potential minister predetermines that his function be that of a critic of life and society.

Numbers

1. ALUMNI

There are no data as to how many of the ministers [21] of the United States are alumni of theological seminaries.

Only one-third of all seminaries reporting say that they have data as to location and occupation of their own graduates and former students. Where available the information gives

[21] Estimate for 1922, 214,583, Federal Council Year Book, 1923.

the year of birth, birthplace, college training, places and years of pastorates in a card file or in the catalogue. Protestant Episcopal seminaries are exceptional in their efforts to publish this material and there are individual cases [22] all of historic value.

2. TRANSFERS AND WITHDRAWALS

Of the 9,000 students now enrolled, the data indicate that few will leave before completing the course. Transfers are for more specialized work, university affiliation, better educational standards, but are unusual. Leaving before graduation [23] may be for financial reasons, because the work is too difficult, to take a position, or to have a change—but that also is unusual.

SPECIAL STUDENTS

The position of the "special" students, who in 1922-23 constituted 15 per cent. of all theological seminary enrollment, can not be definitely established as between the prospective minister, the college student and the lay worker in the field of religion. Estimates indicate that the two latter are from 5 per cent. to 8 per cent. of all students and they are excluded from the estimates concerning the ministry that follow.

3. PRESENT NUMBERS

The facts which are available do not justify the widely-spread popular opinion [24] that there is a falling off in the proportion of men studying for the ministry of Protestant

[22] e.g. Anglican Seminaries, Canadian Clergy List; Lutheran Church, Church Year Book of the Synod; Union Seminary, Virginia, 1807-1907; Princeton 1815-1909; Union Seminary, New York City, 1836-1918; Newton 1826-1912; Rochester 1870-1920; Meadville 1844-1910.

[23] Sixty schedules received gave no data on this point.

[24] "I refer to the appalling failure of the ministerial supply. For years it has been noted with alarm that young men, especially those of the better order of intelligence and character, are no longer entering the service of the church as a profession. . . . The enrollment at most of the theological schools in the country has been steadily declining during the past generation, until today the situation is one of positive collapse. . . .

"The close of the war was followed by the greatest slump in attendance at American divinity schools in recent history. . . ."—*New Churches for Old,* John Haynes Holmes.

white churches. For every 2,600 church members,[25] one person is preparing for the ministry. If this calculation be made in the larger terms of "church constituency" claimed by the Federal Council, the ratio becomes one in 7,000 to 8,000. The latter is the proportion estimated by the Bureau of Education [26] as existing between men in training for the ministry and total population fifty years ago.[27]

4. TENDENCY OF ENROLLMENT

This number represents a present tendency to increase in gross enrollment, as illustrated in reports from 55 seminaries, which are roughly typical, in Chart XVII accompanying: It is estimated that the 9,880 students of 1921-22 increased to 10,750 in 1922-23 or a continuing increase of 9 per cent. (A few college specials and some lay students of religion are known to be included.)

In tracing these facts by denominations, it must be recognied that the interchange of students of varying faiths dilutes the total and that this is especially the case in small denominations having only one or two seminaries, as well as of groups that habitually send their students to independent institutions.

Size is one of the factors influencing quantitative growth, in that the average small institution increases numerically with more difficulty than does a large one.

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[25] Federal Council Year Book, 1923.

[26] Report of the Commissioner of Education, 1870.

[27] Comparable figures for the Latter Day Saints, Eastern Orthodox, Jewish, Negro Protestant and Roman Catholic men now in training are not obtainable; therefore the total of men in theological seminaries in proportion to present population is not obtainable in 1921-22. The Jewish Theological Seminary in America estimates that the Jewish students in training approximated 55; these had received the baccalaureate degree and were devoting themselves exclusively to theology, while 126 were enrolled in the undergraduate work of seminaries, preparatory to theological specialization; figures of the Negro Year Book indicate that there were about 900 Negroes in seminaries of their own race; the National Catholic Welfare Council (which is now compiling 1922 statistics) states that in 1920 their church had 11,198 preparing for the priesthood, of whom 3,000 were enrolled in technical theological study; the *United States Bureau of Education Bulletin, 1922, No. 28*, accounts for 7,216 students of theology in 1919-20, but freely admits the incompleteness of the figures.

Small seminaries may be subdivided into two groups, i.e., those having a maximum enrollment of twenty-five and those having between twenty-five and fifty-five respectively.

The smaller group averages a registration of fifteen and represents many types of interest; age, the prestige of honorable history; college and university connection; foreign-speaking branches of large denominations; small constituencies; non-indigenous denominational enrollment; liberals; conservatives; institutions included as approaching the norm [28] and institutions excluded; in a word, variations from type.

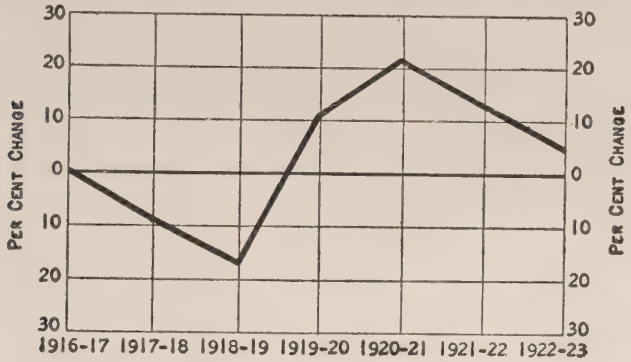

CHART XVII: ENROLLMENT TENDENCY, 1916-1923.

The larger group usually enrolls about thirty and is more nearly typical. It represents wide geographic distribution, chiefly city location, chiefly denominations relatively large or otherwise influential.

In the group enrolling more than fifty-five students is found the change that makes the total increase. The bearing of standards upon the question of enrollment is indicated by the fact that the forty-seven seminaries approaching a suggested norm enroll approximately half of all the students.

The general tendency of enrollment may be summarized as follows:

1. The total record of Canadian seminaries points to a more extreme post-war depression with the consequent longer

[28] *Christian Education, Vol. III, No. 7,* April, 1920.

period needed for recovery than is the the case with the United States, so that enrollment statistics of the two countries cannot properly be compared.

2. The tendency of gross enrollment in the 1916-1923 period is toward increase.

3. Large seminaries—particularly those that have a median enrollment of at least 125—are growing numerically, small seminaries—particularly those that enroll not more than fifty-five—are not growing numerically.

4. Seminaries having enrollments of the former size represent the Southern Baptist church, the Methodist Episcopal church, and the tendency to undenominationalism as represented in Union Seminary and Gordon School of Theology.

5. Except for the seminaries of the Southern Baptist, this increase in enrollment represents tendency toward ministerial preparation of men who already have the college degree.

6. Partial statistics for 1923 indicate a continuation of these factors of change, particularly in quality, in preparation as indicated by the college degree; 143 seminaries (United States and Canada) reporting 10,082 students enrolled, say that 4,360, or nearly half, have the bachelor's degree.

Enrollment as revealed in the past seven-year period concerns a cross-section of theological education socially and economically a-typical. This cross-section belongs within a large setting for which fragmentary data are available over the last fifty years.

5. HISTORICAL DEVELOPMENT

Records [29] for theological education collectively begin to be available with 1870. Figures by decades which would definitely establish rate of growth are not available. Gross totals consistently show increase but every year omits seminaries, reports from which would constitute significant variations.

The available records [30] of this period when distributed by

[29] U. S. Bureau of Education, Washington, D. C.

[30] One phase of the development characterized by quantitative growth is the increase in number of seminaries from eighty institutions in 1870 to 142 in 1880, 145 in 1890, 154 in 1900 and 184 in 1910. (Bureau of Education statistics do not always distinguish between training schools and seminaries.) This study counts 131 seminaries in 1923.

decades in size-groups of under twenty-five, between twenty-five and fifty-five and over fifty-five show that size is a descriptive quality that may stand for advantages, limitations, new ventures, etc.

The early departments of theological instruction in such colleges as Eureka, Shurtleff, Griswold, Bates, Hamilton, Baylor, Grenville, Blackburn, Carthage, McKendree, Ursinus, Northwestern, Manchester, Taylor University, Washburn, Adrian, Suomo, Hillsdale and Knoxville do not now exist in the same status. They have been dropped, as in the case of Griswold College; or they have changed names or affiliation or form, as is the case of the University of the North West; or they have removed from the college and become seminaries as is the case of Baylor University. Changes of this type have gone on chiefly among seminaries that enrolled less than twenty-five students in 1870.

Some of the seminaries that were largest in 1870 are still largest in 1923. From the beginning, they have represented large constituencies. Other seminaries have preserved a fairly even enrollment throughout, and still a third group has shown extreme fluctuation.

Qualitative development, sometimes the cause of the grosser quantitative result, may be crudely expressed in the proportion of graduates and of men having the bachelor's degree to total student body. For seminaries reporting, the proportion of graduates to enrollment was in 1880, as one in seven; in 1890 and 1900 as one in five, in 1910 as one in six. These proportions are very much higher in the case of individual institutions. In 1900, for example, Yale, Chicago, Newton, Concordia, and Crozer were graduating one in four; Hartford, Wartburg, Eden, Drew, Auburn, Colgate, Oberlin and Wittenberg were graduating one in three; and a few, Seabury, Capital University, Xenia were graduating one in two. Other institutions were graduating less than the average stated, and apparently had large numbers enrolled as specials.

The proportion of baccalaureate degrees among seminary students on the basis of partial returns has approximated one-

fourth,[31] in recent decades. The 1922 report for Protestant white seminaries only, shows that approximately one-third of all students were known to have the baccalaureate degree; 1923 reports indicate 43 per cent.

The conclusion of any study of the development of total enrollment in theological seminaries, then, has to do with searching and evaluation of the records. There are indications that shifting is increasingly qualitative but the absence of comparable records and measures blurs the effort to trace how and when.

In a comparable professional field, medicine, the records which are available permit precise generalization as follows:

The number of schools, of students and of graduates reached a peak in 1900, since which time there has been a decline in the total.

The facts back of this decline are that the Council of Medical education of the American Medical Association began functioning in 1900; the Carnegie Foundation "Report on Medical Education in the United States and Canada" was published in 1910; and in 1914 a year and in 1918 two years of college work, including courses in physics, chemistry and biology, were required for admission to medical schools of Class A [32] rating.

The absolute decrease in attendance has followed higher entrance requirements, and an increasing number of graduates with baccalaureate degrees; and has been coincident with a great improvement in teaching facilities.[33]

Transitions from quantitative to qualitative development are operative in different degrees in all phases of higher

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[31] Partial returns as to No. of Students: No. having baccalaureate degree

1880	5,093	1,345
1890	7,013	1,559
1900	8,009	2,338
1910	11,012	3,064

[32] The tentative list of colleges approved by the A. M. A. for deans of medical colleges does not include certain colleges which are furnishing a number of men to theological seminaries, e.g. Manchester College, Indiana, Mississippi College and Simmons College, Texas.

[33] Medical Education, Bulletin 1923, No. 18, United States Bureau of Education.

education in the United States. Schools of theology reflect this tendency.

Their whole problem of increase and decrease in enrollment —gross, by denominations and in individual cases, is part of a much larger educational problem.

Supply and Demand

I. THE REPUTED SHORTAGE OF MINISTERS

The present supply of ministers [34] is approximately one in 513 of total population.

Figures showing the progressive decline of the ministry and the corresponding increase of those entering other professions have been compiled. For example, a study by the United States Bureau of Education [35] concerned itself with the records of thirty-seven institutions—Harvard, Yale, Pennsylvania and others representing an enormous volume of graduates, cosmopolitan sources, diversified educational opportunity. This extreme must be balanced by the experience of more widely distributed institutions in establishing a national average. Yet there are sectional inequalities of supply and demand and smoothing all to the nation's average is equivocal. No doubt it is also true that there are not available data on which to formulate the exact balance between supply and demand. This must be studied in relation to contributing factors and may well be compared with the balance of supply and demand in other occupations.

The General Education Board, in a study not yet published, states that the problem as to physicians is one of distribution and not of production; the difficulty being in part one of balance between city and country men.

The Carnegie Foundation [36] reporting on the study of dental education to be published in 1924, says "There is great public

[34] Reports of theological seminaries in the United States for June, 1922, state that there were 880 graduates receiving the B. D. and 675 of diploma or other grade. At the same period 600 men were graduated into the Roman Catholic priesthood.

[35] *Bulletin 1912, Number 19.*

[36] *Seventeenth Annual Report, Carnegie Foundation, 1922.*

need for a larger number and a wider and more effective distribution of dentists."

The American Engineering Council [37] adopted in 1921 a report which states: "Unless a radical improvement can be brought about it seems evident that the profession can not attract to or retain in it men of the caliber required to command the respect in which it has heretofore been held by the public."

In the teaching profession, the Bureau of Education Surveys of the 1910-18 period and the Council of Church Boards of Education studies of higher education in ten states show that the demand for well-equipped teachers habitually exceeds the supply.[38]

The demand for trained social workers is quoted as greater than the supply.[39]

The report of an institution believed to have typical significance in library work says that in a recent period their placement bureau received 343 requests for librarians and could fill only 79 of the vacancies.[40]

Reliable figures show frequently the lack of balance in demand and supply in industry. In contrast with the tendencies shown above, the United States Geological Survey statistics indicate that bituminous coal mines have a developed capacity and present labor force far in excess of the demand. On figures made from 1890 to 1921, work is estimated as 215 days in the year. Ninety-three days are idle; the reasons assigned are, from business depression fifteen, over-development thirty-four, personal demands, forty-four.[41]

The fact is that the relation between supply and demand is not theoretically determined in any large professional field. With the church, this relation is particularly hard to state. The supernatural element which is a condition of the life of the church complicates the ordinary relations of supply and

[37] Report of Committee on Classification and Compensation of Engineers, Dec. 15, 1919.

[38] Cf. *Bureau of Education Bulletins 1922, Number 8; N. E. A. Commission Series, Number 6,* Washington, D. C., 1919.

[39] National Social Workers' Exchange, 22nd St. and Lexington Ave., New York City.

[40] Pratt Institute Placement Bureau, Brooklyn, N. Y.

[41] *American Economic Review Supplement, No. 1,* March, 1921.

demand in the case of the ministry. The church, like other growing agencies, is in a state of acute transition of thought and of change in remuneration and in organization. Evidence available concerning present conditions is approximately as follows:

1. The colonial tradition was a prophetic tradition—and the world has never been able to produce enough prophets, enough artists, enough seers and creators in any realm. Therefore, as population increases and living conditions diverge, the present impossibility of finding enough ministers to carry on the prophetic tradition will become still more pronounced. This is not the same thing as saying that there are not or will not be enough ministers. It is in effect the need of the world for genius.

2. The quantitative comparison of gross number of vacancies and gross ministerial supply has no vital significance.

3. The qualitative facts that ministers have varied gifts and are trained for varying positions and on the other hand that positions require men of varied talent and experience, constitute imponderable elements within the general formula of "demand and supply."

These factors must be studied in relation to the status of the church as well as the status of the minister. The minister feels the pressure of an institution requiring him to conform to it as well as he feels his personal call to preach.

There was one church for every 534 of total population in 1922. This numerical frequency renders the church the greatest single agency of adult education. It is the agency through which man expresses his religious nature. Three hundred years of evolution away from the family church and the individualistic idea of salvation brought from the continent, reveal the church as increasingly malleable, ministrant to the community, distributor of good works and vehicle of philanthropy. The "meeting house" does not now express the function of the church.

Its Sunday prayers can now be intoned over the continent, its hymns and its sermons can reach to the other side of the

ocean.[42] To the traditional conception of the church as the ecclesiastical institution of religion, there must be added the present expression of the church as a practical working agency. The average church in its average mood must be compared with other vehicles of expression of the average man—his newspapers, parties, civic organizations, fiction, drama and art. It has such distinguishing characteristics as the following:

The church is a voluntary organization supported by free will offerings.

In 1916, the average church had 185 members, 107 Sunday school pupils, a debt of $5,835 on church property valued at $8,476, a budget of $1,613 for current expenditures.

Churches may be distinguished by location as urban,[43] town and rural. All these types can be subdivided, as for example, urban into typically developed, under-developed, elaborated, socially adapted and erratic. Specific Church types are only beginning to be scientifically defined and the demand for ministers interpreted in the light of their qualities. For example, erratic churches consist of small social groups whose opinions are at variance with those of the majority of their fellowmen and who are not large enough quantitatively for normal growth.

The average church has inadequate records, not truthfully showing past history, not closely comparable with those of other churches and denominations, embodying chiefly an important piece of routine clerical work for which it is difficult to fix responsibility.

The current financial budget of the church must preserve a balance between the funds devoted to the religious education of its own constituency, and the benevolences in which it contributes to missions, social service, philanthropy, etc.

[42] Radio transmission cannot be without its effect on church attendance. It lends further countenance to the American custom of passivity in recreation. It develops the critical sense with respect to sermons, because the personal charm of the speaker is removed. It affords a wider range of music in worship.

[43] *Types of City Churches,* Institute of Social and Religious Research, to be published by George H. Doran Co.

A church becomes indigenous to a certain soil, for example, the Southern Baptist Church below Mason and Dixon's line, and cannot readily be transferred to alien environment.

The church in its institutional form is denominational. Denominationalism represents agreement of a group with respect to large questions of ecclesiastical policy, as to education, finance, missions, expansions, etc.,—as well as the essentials of a given creed of religion.

Every church has within herself the need of finding a minister assimilable to her group.

The nature of the church as an institution of religion is then seen to be progressively complicated. The institution is less plastic than the minister. The conditions of demand are such that the difficulties of supplying it are well-nigh insuperable.

2. STATUS OF THE MINISTER

The 1916 Religious Census divided the total number of ordained ministers as follows: in the pastorate 85 per cent.; in educational, evangelistic, philanthropic or social work 7 per cent. Nearly all of these ministers are men.[44] The figures denote a decrease in some of the small groups, for example, Adventists, but a tendency to increase in the large denominations, for example, in major branches of the Baptist and Methodist communions.

The exact meaning of some of these figures is problematic —since it has been a part of the theory of certain denominations that the minister should earn his bread at some other calling. The Church of the Brethren is at present in the transition period from a free to a paid ministry. Some denominations have only a third of their ministers engaged in the pastorate

[44] In 1910 there were 685 women rated as clergymen. There are no data as to seminaries that do not or would not give the B.D. degree to women, but it is known that not all denominations ordain them. Women are sometimes enrolled in theological seminaries; but analysis in certain available cases indicates that their usual interests are non-technical; they are studying the Bible or practical sociology which may be transferred to another field, or religious education in which there are positions for women.

only. The largest denominations have many men in educational work and many who are listed as retired.

Minister is a collective term covering several types: pastor, preacher, administrator and organizer, together with variants such as missionaries familiar with a special language, or special racial psychology, social technique or point of view. This multiple character is reflected in the usual opportunities in seminary specialization.[45]

There is, however, grave danger in over-specialization—the minister may be unable to find opportunity to use his precise technical training.

Except in churches having the episcopal form of government, there are few agencies to form a basis of connection between the minister and the church. The Congregational group, for example, suffers to the extreme from this form of vocational embarrassment.

Sectional tastes are so strong as to limit a minister's field of service. The North does not ordinarily produce the men most successful in churches of the South and vice versa. Churches of the East and West [46] do not find themselves able to exchange the average beginner with impunity though the exceptional man goes back and forth freely.

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[45] In the fields of preparation which the seminaries report, the typical seminary affords a choice of two or three fields as follows:

1	field	24	seminaries
2	fields	21	"
3	"	33	"
4	"	7	"
5	"	15	"
6	"	3	"
7	"	2	"
11	"	5	"

Thirteen institutions replied that they had no plans for specialization. Specialization is usual through five channels: (1) the personal, to be adjusted between the student and the professor; (2) the elective courses; (3) the curricula groups; (4) the seminary; (5) the graduate department only. One-fourth of those reporting stated that it was possible through elective courses.

[46] The Episcopal Bishop of Colorado is quoted as saying in November, 1922: "Eastern Clergy do not care to go West and if they go do not care to stay. . . . To solve our problem in Colorado we must have a ministry that will stick there, in short, we want a native ministry."

The man who is called to preach and has acquired the necessary vocational training finds additional responsibility in the ecclesiastical machinery of his denomination. Acquiring the underlying philosophy, sense of objectives, method and aim of a given denomination in fields of service and benevolence is the task of years. The various apportionments of a church to its denominational societies and its forward campaigns exemplified in the "Men and Millions" movement of the Disciples of Christ, the "Centenary" of the Methodist Episcopal Church, and the "New Era movement" of the Presbyterian, U. S. A., are a continuous issue of changing aim and method.

Depending upon the psychology of the denomination, vacancies must be filled in accordance with one of several theories of the ministry:

First, the theory of the priesthood, calling for the teaching of a communicable tradition and proper rites.

Second, the theory of a representative office in a religious democracy.

Those who hold the latter theory are again separable into the groups that desire a critical knowledge of the contemporary world and efficient methods, and those that demand only personal ability and a divine fire—holding a negative attitude toward intellectual inquiry.

These demands have to be related to the supply specifically available and not to the total numerical supply. The church falls into the mood of other employing agencies and wants a surplus of able and well-prepared men for all vacancies.

3. PRESENT CONDITIONS

Fifteen denominations have furnished, with respect to supply of and demand for ministers, data showing that, as a whole, net increase does not take care of net vacancies; they do not give the other side of employment data save where exceptional denominations are beginning job-analysis. In other words, the flat call for a certain number of recruits is without significance unless there is an explanation as to kind of man, kind of job, and correlation between the two.

Vacancies are not clearly differentiated between men and charges. They may be in terms of a number of charges, two or more of which are yoked for one pastor. Present pastors are recognized as serving too many churches, and a higher type, particularly men of special training, is often wanted.

It is recognized that some ministers will be unqualified even after ordination. It is recognized that some churches are in fields continuously unable to support pastors except with home mission aid, the propriety of which is not always assured. In general, there is no lack of men for cities and towns but there exists a definite need of men for rural work.

As to the need of ordained men for mission fields, the 1922 Student Volunteer Bulletin calls for 228; while three times as many are needed for technical positions—physicians, nurses, educational and administrative work, stenographers and commercial teachers, agriculturists and industrial teachers, pharmacists and business managers, instructors in music and home economics, normal school methods, kindergarten, etc. Home mission work has been comparatively ignored in the statements of boards asking for recruits and is not specially stressed in the catalogues of seminaries.

The Protestant Episcopal Church has begun the regional analysis [47] of the number of churches vacant, the number of ministers available for them, and the arrangements made in the case of pastoral supply.

Studies are now being made by the Methodist Episcopal [48] and the Disciples of Christ groups. The Congregational need is being subjected to precise analysis. The first paper [49] begins to take account of contributing factors such as the number of members and the salary available, but is not valid because many significant terms remain undefined. Numbers of churches, numbers of ministers without a charge, numbers of members, etc., await definition, standards of variation, ex-

[47] Department of Religious Education of the Protestant Episcopal Church, 281 Fourth Ave., New York City.

[48] The Ministry of the Methodist Episcopal Church, Commission on Life Service, 740 Rush Street, Chicago.

[49] Congregational Education Society, 14 Beacon St. Boston, Mass., "American Congregationalism and her Pastorless Churches."

planation as to types, the clarifying of the saturation points of social and religious efficiency.

Summarizing briefly, in 1920 Congregationalism had available 1,000 pastorates at salaries of less than $1,000 per pastorate. Some of these vacancies represent an environment non-indigenous to the denomination, many represent churches with a membership of less than fifty, some represent home mission churches.[50]

In 1922 state superintendents continued this study. Their common agreement as to whether or not there is a dearth of ministerial supply is almost never a flat negative. It is diluted with questions as to the permanence of the churches vacant, the salaries available, the quality of the candidate.[51]

[50] Maine had ninety-four pastorless churches with a membership of forty-three and an average salary of $768. Montana with forty-five pastorless churches and an average membership of twenty-one was offering an average salary of $485; New York, which had sixty-three pastorless churches, the average membership seventy-one, had an average salary of $891.

[51] Is There a Dearth of Candidates for Vacancies?

Yes	No	Surplus
Texas; North Carolina; South Carolina, Virginia; District of Columbia.	Indiana; Rhode Island; Northern California; Kansas; "Supply increasing."	Middle Atlantic States;
South Dakota: "Of good men with staying qualities at modest salaries."	Illinois: "Within 100 miles of Chicago."	Michigan: "Three or four times as many applicants as can be used."
New York: "For churches paying less than $1,500."		Missouri: "Three to thirty applicants for every worth-while vacancy."
North Dakota: "For rural and yoked fields."		
Illinois: "For isolated pastorates."		
Nebraska: "Yes, the solution may possibly be fewer and better ministers and fewer and better churches."		

The position of the church in regard to the adequacy of supply to meet demand is divided somehow between the following factors, for which no exact formulation is possible.

1. The general inadequacy between supply and demand of trained people in all fields.

2. The traditional attitude of the ministry; "Woe is me if I preach not the Gospel."

3. The training of the minister and his attitude toward vacancies.

4. The opportunity and duty of the minister in related and other fields.

5. A reasonable salary for a church which has a worthwhile program of development.

6. The duty of the church established on a permanent basis toward sister churches in home and foreign mission fields.

7. The erratic church member who wishes to perpetuate an economic, religious and social situation which he cannot finance.

8. The denominational tenacity which hangs on wherever work has been started, in face of a situation that should be interpreted by the social and religious needs of the community.

These are attitudes, traditions, duties, opportunities for reinterpretation, which call for compromise. Who knows what the legitimate demand is or whether the supply may not be somewhere available?

Chapter VI

FINANCES AND PROPERTY

Evaluation of Data

The financial data herein are submitted as a preliminary statement of a very complex and unsatisfactory situation. The negative values of this statement perhaps are quite as great as the positive ones. This chapter is offered as a first step in a process of classification which it is hoped will develop rapidly.

Some institutions declined to give information *as to their finances*. Into their reasons which were numerous, it is unnecessary to go.

Others made reports that contained errors and ambiguities. These errors were often in the simple processes of addition and multiplication. Totals are frequently given that bear no mathematical relation to the items composing them. Efforts were made to untangle these intricacies, but often without success. In Table M, Appendix II, the figures are given as submitted, with full recognition of their manifest inaccuracies.

It is evident that most seminaries have not been in the habit of making thoroughly analyzed financial reports, and that they were unable to command the necessary data—at least without much effort and expense. Neither financial nomenclature nor methods of bookkeeping, are standardized; and inevitable difficulties arise.

The American Education Survey Department of the Interchurch World Movement prepared schedules long enough to define the terms and to itemize the gross figures. Seminaries that followed these schedules faithfully and fully have made excellent reports. But these schedules were judged by many seminaries too long to answer, and only summary statements, therefore, were sought in the schedule of 1920-21.

Figures for *value of campus and plant* are variable figures based usually on individual judgments; *total endowment* and *productive endowment* are frequently confused; *indebtedness* is not always indicated; unspecified *other sources* include disproportionate and sometimes amazing amounts; the use of buildings, books and teaching facilities of other institutions affects all statements of affiliated seminaries; the year of the data has been in some cases inadvertently changed. Special students, summer schools, evening classes, extension, community religious education are sometimes by-products costing no more than theological instruction would cost in any event, but in other cases they influence per capita cost; students who are to be laymen, specialists in religious education, gospel music, etc., cannot be separately accounted for, but should be; figures as to the cost of student board and scholarships are not adequately provided; failure to separate operating expenses of other schools as to heat, light, etc., may invalidate figures for maintenance.

Permanent Fund Assets

The first question in connection with the cost of theological education is:

WHO CONTRIBUTE TO ENDOWMENT FUNDS?

On the whole, individual private philanthropy contributes. The separation of church and state in America early removed theological schools from the sources of public revenue that have frequently been available in schools of law, medicine and dentistry. Seminaries have had no part in the more recent distribution of funds by great educational foundations through which professional schools of similar status have benefited financially.

A comparative report of benefactions to certain divisions of higher education over the last half-century shows that bequests to theological training progressed from $652,265 in 1871 to $1,467,055 in 1915.[1]

[1] *Bulletin, 1922, No. 26,* U. S. Bureau of Education.

Philanthropic interest in theology, which devoted larger contributions to this field than to the fields of law, medicine and higher education of women until 1890, has declined in ratio since that time, according to the United States Bureau of Education. The data for the biennial years between 1912-16, show that schools of theology received (1912) $1,680,754; (1914) $1,558,281, and (1916) $2,257,359.[2] In endowment funds listed as productive, these institutions have built up about $40,000,000.

A conference of seminaries of the Methodist Episcopal church (July, 1923) publicly stated that "although at least three of these schools have been in existence and have served the church for more than fifty years, all of them have to depend on private contributions for their support."

A typical development through the benevolence of an individual or his family is found in such seminaries of the Methodist Episcopal Church as Drew Theological Seminary, Garrett Biblical Institute, and Iliff School of Theology.[3]

There are other seminaries that acknowledge by their names their indebtedness to private philanthropy.

This indebtedness has not been solely at the hands of wealthy individuals. Ministers have founded seminaries and by gigantic efforts secured enough money to tide the institutions over the early critical periods.

Only a quarter of the seminaries filing reports, indicated the sources of their permanent funds. The case of Drew Theological Seminary is fairly typical. "In 1867 when Drew Seminary was opened an individual pledged $250,000 for endowment and paid the interest for five or six years. Then he failed and the amount was covered by appeals to individuals and churches. During thirty-five years thereafter $150,000 was added largely by individual gifts and a few bequests. Since 1912 about $350,000 has come from a very few individ-

[2] *Bulletin, 1923, No. 16,* U. S. Bureau of Education.

[3] From the Iliff family, the Iliff School of Theology has received: 1884, $100,000 endowment; 1889, $50,000 for building; 1900, $50,000 for endowment as well as special furnishings and equipment.

uals and about $150,000 through a campaign four years ago. We are now preparing for a campaign for $2,000,000 as the immediate objective and $3,000,000 additional within the next few years."

It is assumed that the church is the wellspring of all gifts; but it is impossible to derive her precise influence in the categories of campaigns, annual denominational gifts and individual gifts. As interpreted by the seminaries themselves the data are as follows:

Reporting individual gifts as their chief source of funds are Hartford Theological Seminary, General Theological Seminary, Southern Baptist Theological Seminary, Pacific School of Religion, Crane Divinity School, Divinity School of the Protestant Episcopal church in Philadelphia, Gordon College, University of Dubuque Theological Seminary, Wartburg Theological Seminary and Diocesan College of Montreal. Some of these are comparatively wealthy among seminaries. Through campaigns, Berkeley Baptist Divinity School, Bonebrake Theological Seminary, Drake University College of the Bible, the Theological Department of the Southern Methodist University, and the Reformed Theological Seminary (Pennsylvania) report the receipt of from 75 to 90 per cent of their funds. Bangor Theological Seminary reports half from campaigns and half from individual gifts. The Evangelical Theological Seminary (Illinois) has secured $350,000 through the forward Movement Campaign of the denomination. From the Public Educational Collection of the Church to Methodist Episcopal institutions less than 2.5 per cent. goes to seminaries. The educational foundations established in the United States since the beginning of the twentieth century have not made contributions to theological teaching.[4]

Denominational sources provided most of the funds of Westminster Hall (British Columbia), and Witmarsum Theological Seminary.

[4] The constitution of the Congregational Foundation for Education anticipates the inclusion of seminaries in its benefaction.

METHODS OF SECURING FUNDS

The general report as to the method most successful in securing funds is "personal solicitation", in more than half the seventy-four cases reporting. Legacies, original donors and annuities which are also cited in a few instances, may go back to personal canvass. The United Lutheran Seminary (Illinois) states that appeals by the president and all members of the faculty are best. In cases in which particulars are given, it is clear that personal solicitation is made through the churches or through church machinery. This goes through varying degrees of method until it reaches the stage of response by assessment on the members of the church.

Emmanuel College, Saskatchewan, says that it receives funds from the English Society. Huron College, Ontario, says that for twenty years her "policy has been to insist that the living church should provide for the training of the ministry." St. Chad's College, Saskatchewan, states that "each parish is assessed for the college"; Trinity, Toronto, that "annual subscriptions are secured through convocation."

Knox College, Toronto, reports individual subscriptions through the congregations of the constituency; the Theological Seminary of the Reformed Church, in particular, reports the coöperation of the denomination. The Reformed Church Theological Seminary (Pennsylvania) states that the annual deficit is raised by "apportionment upon congregations by synod and classes."

In some of these cases it may be that a question concerning permanent funds has been confused with current budget.

The gist of the foregoing is that money has been raised chiefly by individual gifts from sources within the church. Direct organized church support is less usual; it exists as a matter of policy especially among such branches of the church as the Anglican, Lutheran, Protestant Episcopal and Reformed. The campaign method of raising funds either individually or through the denomination has not been greatly used.

The methods of individual gifts and annual denominational

gifts, which at one time prevailed among colleges, have been superseded during recent years by the campaign.[5] Colleges and seminaries, however, are not similar, either in aim, in academic freedom, in number of alumni, in amount of permanent funds or in amount of needed endowment. Their procedure and evolution then are not analogous. Massachusetts colleges and universities alone have more money invested in endowment than all the seminaries of the United States; indeed, Harvard University alone can nearly balance the scale against all seminaries.

PERPETUATION OF THE CHURCH DOCTRINES

Though seminaries derive support so largely from private individuals most of them are carrying out, through pledges taken by the faculty and through the machinery of control, the creed of a particular branch of the church. The latter fact points out clearly that *although endowment comes from individual gifts, it comes from those who are interested in subsidizing the faith and practice of a given denomination.*[6] Recent reports of the press have stated that McCormick Theological Seminary received more than $1,000,000 from the late Mrs. McCormick and that no conditions of any kind were made with the gifts. However, the faculty members of this seminary are required to subscribe that they "will not teach directly or indirectly, anything contrary to, or inconsistent with" the Confession of Faith and the Catechism of the Presbyterian church.

The customary controversial elements concerning the valid teaching use of endowment funds were illustrated recently among the Disciples of Christ in the case of the College of the Bible (Kentucky). As one element in the controversy, a former chairman of the board of trustees asserted that those who made donations to endowment "did it with the expectation that the purposes of the founders of the college be continued"; the

[5] *Methods and Costs of Raising Funds for Colleges and Universities.* John Price Jones Corporation, 150 Nassau St., New York City.

[6] Refer to the pledges of faculties and students, pp. 35 ff.

trustees "declined to receive a committee authorized to present a request from certain donor"; and the donor of a gift to the chair of exegesis was said to be demanding that his money be turned over to another institution, because of lack of compliance with "the condition made that the teaching should not depart from that of the revered and scholarly ——." The foregoing implies not only adherence to a creed but to a predecessor's interpretation of it.

It will be noticed in a succeeding section that there is sometimes a relation between a definitely stated point of view and the public support of that view. Princeton Theological Seminary and Union Theological Seminary (New York)—each with a definite theological policy—have relatively large funds.

Individual church members may be influenced by their ministers in the making of gifts. Ministers in turn often constitute the majority in the boards of trustees that receive and control funds.

With the exception of the funds of independent seminaries of Congregational origin, those of Union Theological Seminary (New York), and the few millions distributed among Harvard, Vanderbilt, the Biblical Seminary in New York, Temple University School of Theology, and Gordon College, all the money invested for theological education in the United States is for the study of religion through denominational interpretations. Thus the church perpetuates itself.

PRESENT FINANCIAL STATUS

The present status of endowment funds in theological seminaries discloses the methods of securing funds by which the normal financial resources of a seminary have been built up.

Most institutions now derive their funds for teaching from endowments, although exceptional ones derive theirs from current resources.

A financial status that may be characterized as "modern" or one that may be termed "backward", is not peculiar to any seminary group. Major denominations having more than a few seminaries, have at least two financial levels, high and

low." In those of the high level there is comparative wealth, fair attendance, clear definition as to position on liberalism or conservatism, established reputation. Baptists have the Divinity School of the University of Chicago, Rochester Theological Seminary, Newton Theological Institution; Methodists have Drew Theological Seminary, Garrett Biblical Institute, Boston University School of Theology; Congregationalists have, at least of Congregational origin, Andover Theological Seminary, Chicago Theological Seminary, Hartford Theological Seminary, Oberlin Graduate School of Theology, and Yale Divinity School; Presbyterians have Princeton Theological Seminary, McCormick Theological Seminary, Auburn Theological Seminary and Western Theological Seminary.

At the other extreme, is the relatively poor seminary, young, living on a year-to-year basis, small, representing a minority group, badly placed geographically, a mission enterprise—or all these. Baptists have the Northern Baptist Theological Seminary, International Baptist Theological Seminary, Danish Baptist Theological Seminary, Bethel Theological Seminary; Congregationalists have Atlanta Theological Seminary and Union Theological College; Methodists have the Nast Theological Seminary, Maclay College of Theology, Kimball College of Theology, Central Wesleyan Theological Seminary, the Swedish and Norwegian Seminaries; Presbyterians have the University of Dubuque Theological Seminary, Omaha Theological Seminary, Bloomfield Theological Seminary. Southern Baptists escape the situation, first, because their section of the country has little except homogeneous native-born population; second, because they have not perpetuated themselves in alien mission fields; and third, because they have only three seminaries.

In addition to the two financial extremes, most denominations have seminaries in an undetermined middle position, lacking the prestige of the first group, though above the status of the second.

Few seminaries can be considered independently. Affiliation with colleges or universities on the one hand, or with training

schools on the other, affects financial condition as well as educational policy. It costs less to teach men of lower educational preparation than those of high preparation.

Before the development of the church organization and under the standards of an earlier day, the rôle of the individual was more conspicuous. The *History of the Theological Seminary in Virginia*[7] says of the early teachers: "They came almost empty-handed . . . Appeals of these early days were not for money but for intercession of the church." The treasurer personally advanced $8,500 for land; a $3,000 brick house and a $5,000 central building were erected. In 1829 permanent funds amounted to $11,000; in 1835 invested funds had risen to $20,000.

PRODUCTIVE ENDOWMENT

Environment and buildings are matters of secondary importance in comparison with funds to support teachers. Productive endowment, therefore, in the present absence of "living" endowment, is the most important item in resources.[8]

Among seminaries with the largest productive endowments are Princeton, which reports $3,364,000; Union Theological Seminary (New York), which reports $5,547,000; General Theological Seminary and McCormick Theological Seminary with over $2,000,000; Crozer Theological Seminary, Newton Biblical Institution, Rochester Theological Seminary, Southern Baptist Theological Seminary, Hartford Theological Seminary, Garrett Biblical Institute, Auburn Theological Seminary, Harvard Theological School, with over $1,000,000 each. In amounts these are not large for educational institutions. In 1919-20[9] Amherst College had $4,000,000 in endowment, Williams College had $3,000,000, Grinnell and Pomona Col-

[7] Gorham, 11 West 45th Street, New York City, 1923.

[8] Current contributions of churches are frequently known as living endowment. In 1923 the North Central Association agreed to count as equivalent to part of its productive endowment requirement church contributions under certain conditions. (*Christian Education*, Vol. VI, No. 8, May 1923.)

[9] *Bulletin, 1922, No. 28,* United States Bureau of Education.

leges had over $1,000,000. Riches, however, are relative terms. It has been agreed that a college having $1,000,000 in endowment would be able to educate in a modest way about 335 students, or to provide more exceptional facilities for 200.[10]

In these seminaries the per capita endowment ranges from $3,000 to $30,000. The total per capita cost at Garrett Biblical Institute, with 385 men, would be less than at Auburn Theological Seminary with forty-eight men, on the principle of economy in quantity production. But as the $1,000,000 endowment at Auburn might be $21,000 per student and the $1,000,000 endowment at Garrett only $3,000 per student, it is evident the endowment yields more per student at Auburn than at Garrett. What financial benefit Garrett derives through sharing the plant and personnel of Northwestern University is not known. Nor has Auburn reported on cost of two summer schools, a summer conference, a school of religious education, a circulating library and correspondence courses.

Similar complications enter into other cases. Productive endowment is from half to three-quarters of the total resources in the average well-known seminary. In the stronger Baptist seminaries and those historically Congregational, it will average 75 per cent, and in Presbyterian U.S.A. seminaries 70 per cent.

Bonebrake Theological Seminary has assets of $1,250,000, only a quarter of which are in productive endowment. General Theological Seminary has productive endowment of $2,400,000, but the other half of its assets is the great plant in the heart of New York City.

The general trend of amounts of productive endowment may be expressed denominationally and has a correlation with denominational age and size. Minority groups have small share in such funds. The Protestant Episcopal and Lutheran churches have divided funds among a larger number of seminaries than have some others. Many seminaries do not sepa-

[10] National Conference Committee on Standards, 1921-1922.

rate their funds in such a way as to give this estimate any significance.

This fact is of less importance because stating permanent fund assets in figures only, falls short of stating the real assets of the institution. The goodwill of constituents as expressed through annual church contributions is an increasingly valuable asset.

In cases for which information is available, seminaries receiving more than 25 per cent of their current income from church contributions, include few that have large endowments. They show in extreme cases that the church is paying half or more of income up to about $25,000. Conversely, she is paying an average of only 10 per cent. of a group of incomes that average $60,000 and are augmented by invested funds.

OTHER PERMANENT FUND ASSETS

Unproductive Endowment

The assets of seminaries listed as *unproductive endowment* may be itemized as real estate mortgages, stocks, bonds, negotiable notes, real estate, and dormitories. The total amount so listed in seminaries of the United States is about $3,000,000 (Canadian seminaries report it in only two cases) and the amount ranges from $8,000 to $449,000. In the cases itemizing this information in the earlier schedule, it was chiefly in bonds and real estate, with some investment in dormitories.[11]

Funds Subject to Annuities

Funds subject to annuities by tabulations made of sixty nine cases reported in 1918-19 amounted to a sum relatively small, $518,000. This amount was held chiefly by the older seminaries, long known to their denominations: Princeton Theological Seminary had $90,000; Western Theological Seminary (Pennsylvania) $139,000; Meadville Theological Seminary $41,000; Bonebrake Theological Seminary $83,000; Pacific School of Religion $23,000; Chicago Theological Seminary

[11] *College and University Finance,* General Education Board, 1922, pp. 44.

(Congregational) $19,000; Newton Theological Institution $18,000; Union Theological Seminary (Virginia) $26,000. The other seminaries reporting had small amounts ranging from $1,000 to $14,000.

Of other assets belonging to permanent funds, most seminaries list nothing, though some report uncollected pledges.

Endowment Per Capita

For reasons explained elsewhere, it is impossible to compute for comparative purposes the amount of endowment per capita in theological seminaries. This is largely because of the unreported contributions to resources received through affiliation with other institutions.

Investments

In the United States, two seminaries say they have no investment committee, sixty-six do not reply to the question, and the remaining forty-two report that their committees are made up largely of business men.

Only a third of the Canadian seminaries make this report. One seminary reports that a Trust Company handles its investments. Of the thirty-nine members distributed by occupations, 46 per cent. are business men, 23 per cent. lawyers, 15 per cent. educators, 10 per cent. ministers, the others undesignated.

The average investment committee reported in both the United States and Canada has three members.

Infrequently, there are available printed financial reports that give clear and definite statements concerning investments. The reader is referred to the forthcoming report of Union Theological Seminary, New York, and to reports from Andover Theological Seminary, Auburn Theological Seminary and General Theological Seminary. These furnish records which the average institution does not submit to the public. Investments reported are chiefly in stocks, bonds, and real estate mortgages, with some investments in real

estate. They are broadly distributed both as regards geography and kind of utility and in amount.

Assets of Plant

CAMPUS

Table M, Appendix II, which shows total assets of plant, shows in some cases the estimated value of the campus. In cities the campus is sometimes very valuable. The Southwestern Baptist Theological Seminary fixes as campus value $250,000; Bonebrake Theological Seminary $133,000, Hartford Theological Seminary $135,000; Drew Theological Seminary campus which contains Drew Forest is valued at $103,000. The value of the campus does not usually amount to a fifth of that of the total plant and may be as little as 1 per cent.

BUILDINGS

Seminaries that have large enrollments and large endowments usually have also large investment in buildings.

In seminaries of the higher financial groups reporting, the value of buildings is 75 to 80 per cent. of assets of plant. Drew Theological Seminary values its building at more than a million dollars; Bonebrake Theological Seminary's estimate is $800,000; Southwestern Baptist Theological Seminary's $450,000.

In the lower financial group, buildings range from $10,000 up. The figures reported are usually those of city locations.

In proportion to size of student body, seminaries have more room than is customary in colleges and lower schools. The average institution is comfortable. Most of them have grounds and fine trees. The buildings display the plan of an architect but in upkeep and repair they are below their standard in architecture.

The prevailing architectural style is some variation of the Gothic. There are good examples of the Classic, the Colonial and early American styles, and English influence is often pre-

dominant. After a waning of these accepted styles in America there was an attempt to develop a utilitarian style of public school and college building, usually in red brick with departures from straight lines, such as turrets, for ornament. The seminary plants have to a degree shared in this fashion.

Regional variations induced by the climate and fashion are apparent throughout the country. The Classical style is preferred in the South while the Southwest and California have been influenced by Spanish architecture. Seminaries in large cities, when they do not develop elaborate plants, frequently have buildings in correspondence with the neighboring fashion in houses and apartments; Biblical Seminary in New York and Pittsburgh Theological Seminary are examples.

In extreme cases only has denominational feeling found expression in architecture. The Church Divinity School of the Pacific in the environment of San Francisco has produced a distinctive architectural unit unusual in its expression of an austere and priestly conception of the ministry. It expresses the taste and feeling of the denomination. On the other hand, the Swedish Baptists have in Bethel Theological Seminary a plant that represents the influence of public school buildings.

The illustrations following page 202 illustrate present conditions.

INTERIORS

The expenditure for plan and construction of seminary buildings is large in proportion to the amounts appropriated for decorations, landscaping, furnishing and upkeep and repairs.[12] A well-designed, new Colonial building, therefore, may have its exterior in grounds as bleak as the prairie and its interior cluttered with ill-assorted remnants of furniture accumulated through the life of the institution. Also, many seminary buildings were devised for other times, when the cost of labor and material was on a lower scale.

The common assembly rooms for meetings and the rooms where study is carried on, such as libraries and classrooms,

[12] Cf. appropriations for maintenance.

range from barren and inconvenient rooms to those that give the impression of magnificence. Although there are seminary students eating from crude dishes in basements, there are also some who eat in refectories patterned after the Oxford tradition.

Students' rooms are almost uniformly comfortable, in that they are well lighted and heated, have desks, bookcases and comfortable chairs. Sometimes they are beautifully spacious with furniture of fine proportion.

Every seminary has the nucleus of a museum, if it be only one copy of a treasured edition of the Bible. John Wesley's table and baptismal bowl are said to be in this country. Collections from the Orient vary from objects that fill a few cases to those that fill several rooms. All of the larger seminaries have representative collections.

LIBRARIES

Though the records contain references to the fact that books are not accessible and convenient in some libraries and that the lighting facilities are not universally adequate, there are pictures of simple reading-rooms that are excellent as far as material equipment goes and of others that reach the standard of the reference library of Western Theological Seminary at Pittsburgh.

In libraries, as in museums and elsewhere, age and uniqueness are cherished as treasures. The library cites its rare Bibles, illuminated copies of famous texts, old manuscripts, choice collections of missions and hymnology. Better libraries announce many periodicals in both English and foreign languages. The valuation of books in a library often does not reach 9 per cent. of plant assets and is, in the lowest cases, but a few thousand dollars. Among seminaries of higher assets, Hartford Theological Seminary fixes $113,000 as value of library books; Rochester Theological Seminary $49,000; the Theological Seminary of the Reformed Church $56,000; Meadville Theological Seminary, $40,000; Drew Theological Seminary $138,000. The Southwestern Baptist Theological

Seminary and Bonebrake Theological Seminary estimate their libraries at $8,000 each, or less than 1 per cent. of plant assets.

CHAPELS

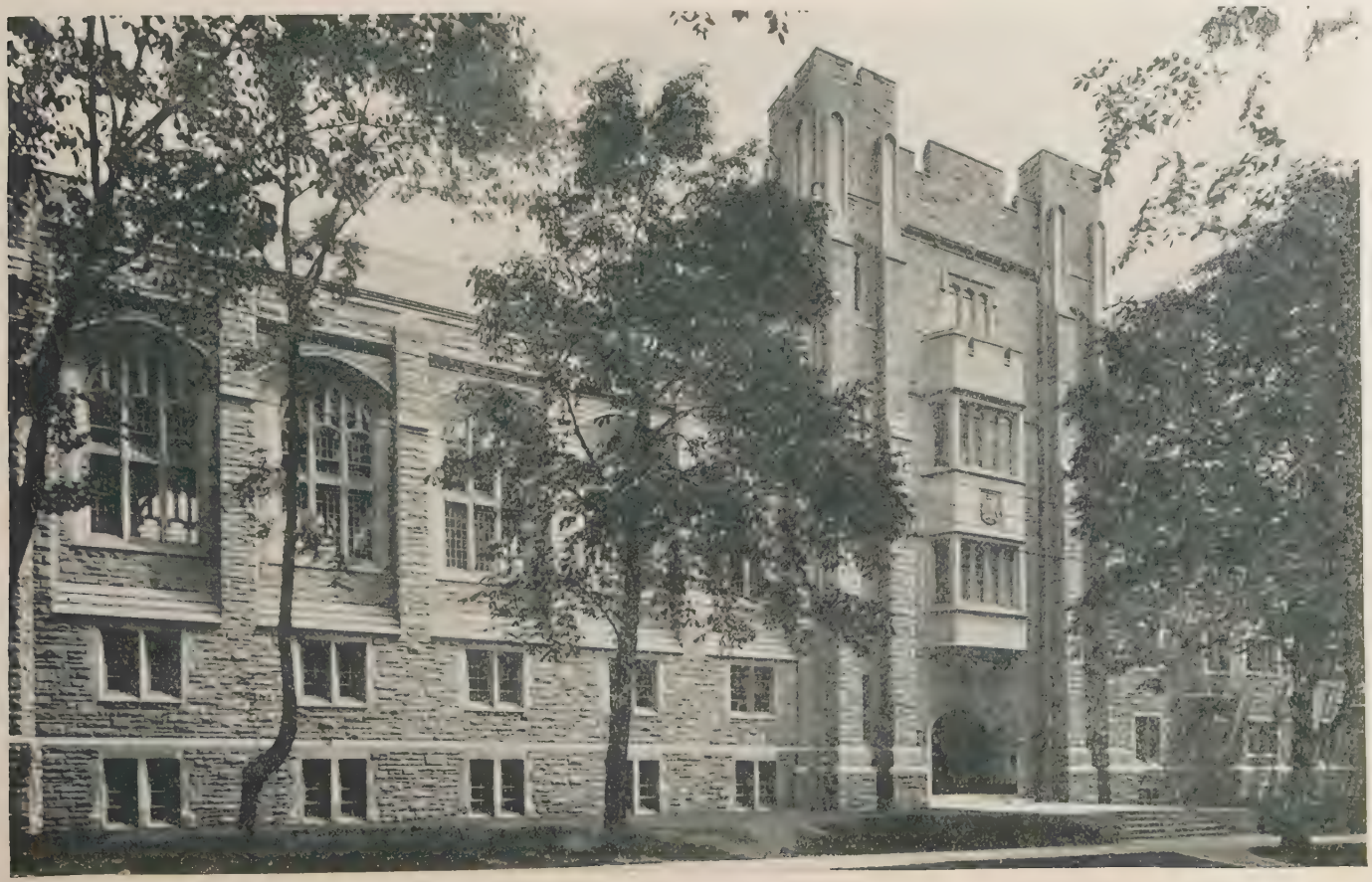
Ecclesiastical characteristics can be traced in the seminary chapel when they cannot be discerned in other architectural features. Some of the chapels in theological seminaries are beautiful shrines. Those of the Protestant Episcopal seminaries in particular have developed in accordance with a particular tradition of worship and are æsthetically satisfying. Seminaries of this group use prayer halls or general meeting-rooms for student societies, debates, etc. Pictures of missionary alumni adorn the walls of such rooms and are frequent in the chapels of evangelistical denominations.

OTHER EQUIPMENT

The seminary reports include under this head resources, furnishings, supplies for operating and equipment to be used in instruction. The fact that half the seminaries reporting have failed to state amounts under this item may indicate that they have included furnishings with buildings. Equipment to be used in instruction in theological education is made up chiefly of books, which have already been accounted for. Drew Theological Seminary reports $51,000 of "other equipment"; Maclay School of Religion $55,000; Rochester Theological Seminary $29,000; the Southwestern Baptist Theological Seminary $295,000—the largest amount recorded. From $1,000 to $10,000 is usual.

There is no information as to the investment of building funds, or as to cash on hand for that purpose.

While data for one year have no general significance, the fact may be recorded that assets of 1920-21 were frequently increased in 1921-22. Bangor Theological Seminary had a $30,000 increase in total resources. Westminster Theological Seminary added $47,000 to the value of plant. Xenia Theological Seminary added $70,000 to plant and $90,000 to en-



ST. GEORGE STREET ENTRANCE AND DINING HALL

SOUTHERN BAPTIST THEOLOGICAL SEMINARY
Louisville, Kentucky

PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY
Louisville, Kentucky

THE CHAPEL AND SCHOOL BUILDING
New Church Theological School, Cambridge, Massachusetts

SAN FRANCISCO THEOLOGICAL SEMINARY
San Anselmo, California

THE MISSIONS BUILDING
Drew Theological Seminary, Madison, New Jersey

MAIN DORMITORY BUILDING
Crozer Theological Seminary, Chester, Pennsylvania

BETHANY BIBLE SCHOOL
Chicago, Illinois

CHURCH DIVINITY SCHOOL OF THE PACIFIC
San Francisco, California

BIBLE TEACHERS TRAINING SCHOOL
New York, N. Y.

DINING HALL OF BURWASH HALL
Victoria College, Toronto, Ontario, Canada

DINING HALL
Auburn Theological Seminary, Auburn, New York

CAMBRIDGE COMMON ROOM
Andover Theological Seminary, Cambridge, Massachusetts

CALVIN PAYNE HALL
Princeton Theological Seminary, Princeton, New Jersey

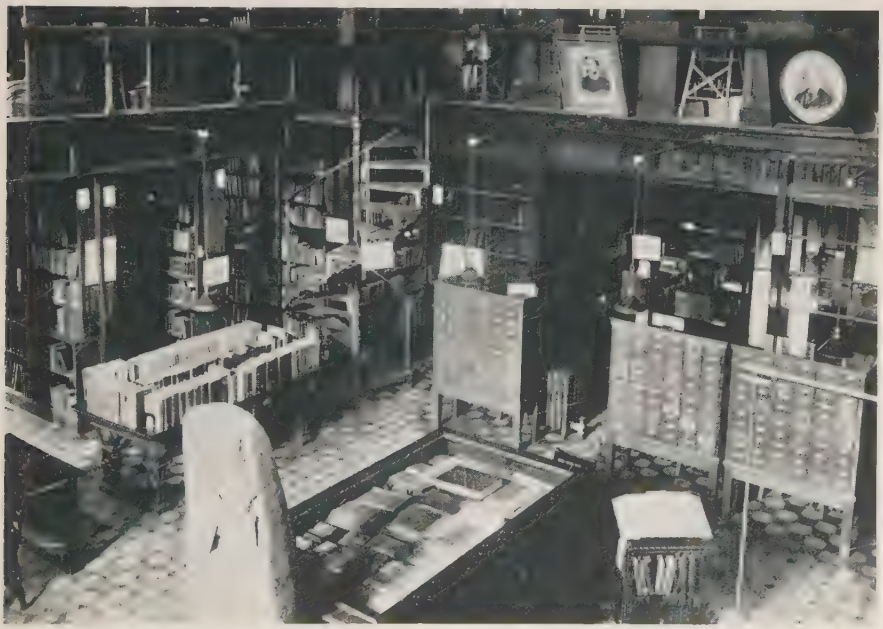
CLASSROOM
Bethel Theological Seminary, St. Paul, Minnesota

CLASSROOM
Iliff School of Theology, Denver, Colorado

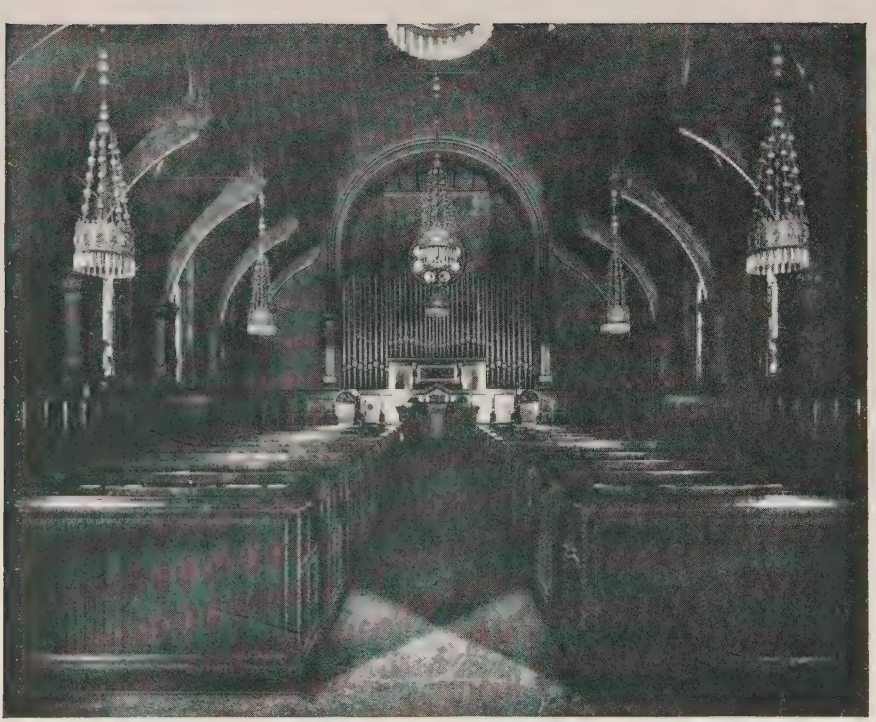
GYMNASIUM
Bangor Theological Seminary, Bangor, Maine

STUDENT'S ROOM
Rochester Theological Seminary, Rochester, New York

REFERENCE ROOM OF NEW LIBRARY
Western Theological Seminary, Pittsburgh, Pennsylvania



LIBRARY
Crozer Theological Seminary, Chester, Pennsylvania



WILLARD CHAPEL
Auburn Theological Seminary, Auburn, New York

CHAPEL
Berkeley Divinity School, Middletown, Connecticut

HELEN STADGER BORHELS MEMORIAL CHAPEL
Moravian Theological Seminary, Bethlehem, Pennsylvania

dowment. Meadville Theological Seminary added $100,000 to productive endowment. The union of the Divinity School of Harvard University and Andover Theological Seminary may be equivalent to an increase in funds. The increasing resources of the Episcopal Theological School at Cambridge have recently been discussed in the press.[13]

Current Assets

INCOME

In the reports available concerning sources of income, that derived from endowment in one group and church contributions in another has already been discussed. Tuition (which includes fees of all sorts) is but a small element in sources of income.

Tuition in theological seminaries is free save in exceptional cases of which the Divinity School of the University of Chicago, Union Theological Seminary, New York City, Episcopal Theological School, Cambridge, and Harvard Theological School represent the maximum tendency.[14] Scholarship funds available, in some cases enable a seminary to furnish a part of the tuition. However, seminaries usually intend to collect from students who do not stay in the ministry, the equivalent of the tuition for the three years.

The financial report of sources of income in the case of Columbia Theological Seminary, Columbia, South Carolina, is illustrative of the fact that a number of Southern institutions are especially dependent on the annual contributions of the church. "From endowment $17,183; individual contributions $2,758; church contributions $21,298; other sources $791; total $42,030".

The collection of $21,000—or any smaller sum—through

[13] *Christian Education,* Vol. VI, No. 8, May 1923. *Atlantic Monthly,* Vol. 132, No. 3, September, 1923.

[14] Among the church colleges it was estimated two years ago that 39 per cent. of the income comes from student tuition. Colleges generally are increasing their tuition fees and there is a growing conviction that a larger proportion of the cost of a college education should be paid by the person who receives the education.

succeeding years involves the invoking of tradition and the forming of intimate personal ties. These human relationships assume various phases. Martin Luther Seminary, Buffalo, New York, writes revealingly in its student paper concerning the relation of students and church constituents.[15] These students pay no tuition.

At the other extreme, the Divinity School of the University of Chicago gets from tuition $43,000. A considerable part of this amount is paid by the divinity school in the form of scholarships.

None of the reports available gives income of the previous year in a form that permits comparison with those of other schools.

Income from room rent is not large enough to be important. It would take many seminaries to equal the $13,000 so collected in the Divinity School of the University of Chicago. In this and other cases reporting, it is not clear that all room rent received is paid by students for the ministry. Room is free in the average case, and is for rent at a very nominal sum in others; $30-$48 at Oberlin, $1.50-$2.00 a week for each student at Gordon College.

Heat, light and care of room may be free, as is the case at Rochester Theological Seminary, may cost a maximum of $40 to $50 a year, as is the case at Yale, Boston and Union, or may approximate $25 as is the case in Hartford Theological Seminary.

Board frequently costs $6.00-$7.00 per week and is often furnished at cost. It is not possible to trace it as a separate account of either income or expenditure.

Many seminaries list income "from students" without itemizing it. When board is not carried as an outside account,

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[15] "This Christmas again the 'Milwaukee Men's Club' sent cigars and chocolate for the students, who appreciated the gift very much.

"For Thanksgiving we had a goose dinner. The geese came from a family in Random Lake, Wisconsin.

"Before Christmas the Ladies' Aid of Jackson, Wisconsin, sent a very large box of fancy assorted cookies. And from Kirchhayn, Wisconsin, a box containing sausages, fruit and nuts was sent by the Ladies' Aid of that Congregation."

and so indicated (which is rare), there is nothing to guarantee that it is not mixed with "other sources" of income. Other sources may also contain amounts designated for such purposes as student aid or other specified gifts, amounts voted from the budgets of colleges and universities, etc.

EXPENDITURES

The most important item of expenditure is that for instruction. Administration charges are not large—5 or 6 per cent. when the exaggerated cases are excluded—and it is never clear that they may not be involved with the charges of instruction. Administrative officers usually teach and there is no surety that a deduction proportionate to that teaching has been made.

Fifty-seven cases reported on the per cent. paid for instruction. Harvard Theological School, Vanderbilt School of Religion, Southern Methodist University, Theological Department and Central Theological Seminary are spending for instruction about 70 per cent. of incomes ranging from $22,000 to $69,000. A second group is composed of institutions that pay from 66 to 55 per cent. of their expenditures for instruction—the expenditures averaging $55,000 and ranging from $15,000 to $155,000. In this group are three strong Baptist seminaries, and all but two of the Congregational institutions. In the third group, where expenditures also average $55,000 for a range between $12,000 and $120,000, are such large seminaries as Boston School of Theology, the Southern Baptist Theological Seminary and Drew Theological Seminary—also some seminaries of small denominations.

Garrett Biblical Institute is spending 33 per cent. of $158,000; Western Theological Seminary (Pennsylvania), 37 per cent. of $76,000; General Theological Seminary, 39 per cent. of $174,000; Auburn Theological Seminary and Meadville Theological Seminary are spending about the same proportion of $91,000 and $47,000 incomes respectively. In some of the cases above it is not clear whether the amount

paid for instruction is exclusive of such projects as community schools or religious education, summer schools, etc.

Except in individual cases, information as to the salaries paid seminary professors is not available. As a class they are lower than those paid to college and university professors.[16]

Per capita expenses for administration and instruction in Congregational seminaries are approximately $900.

The amount charged by seminaries to *promotion* does not average 4 per cent., with the largest amount 12 per cent. paid by the Southern Baptist Theological Seminary, Kentucky. Such seminaries as Drew Theological Seminary and General Theological Seminary spend less than 1 per cent. Many seminaries report no such expenditure. This is a situation differing from that of the college. Colleges have been known to spend a quarter to a third of their incomes on publicity. In theological seminaries only about this amount is spent for *maintenance,*[17] and it is not clear whether this includes maintenance of dormitories.

Library expenditures are under $500 in all the cases listed as blank. Only in very rare cases does a seminary report no current expenditures for the library. Hartford Theological Seminary reports this as 12 per cent. of all expenditures. The significance of these amounts is lessened by the use of libraries with affiliated institutions.

In theological seminaries, *student aid* may be obtained either through a benevolent agency of the denomination or through seminary funds, for as much as two-thirds of the total amount of the student's necessary expense. Virtually all students receive some student aid.

Complicating factors in the administration of student aid, together with the fact that student board may not be carried as an outside account, and if not is likely to be included

[16] In state institutions full professors received $3,392.00 in 1921-22 according to data of the United States Bureau of Education. In denominational colleges, salaries of that year are not known.

[17] Princeton Theological Seminary in asking for new funds states that usually for every dollar added for buildings, a dollar should be added to endowment.

under "other expenses", make such an item stand for miscellaneous factors and render it insignificant.

Not many comparative statements as to the cost of higher education in various fields are available. The expenditures of four schools of Vanderbilt University, which indicate the relative cheapness of education in law and dentistry and the greater expense of work in religion and medicine, are reported item by item in the financial report of the university for 1920-21.

PER CAPITA COST OF THEOLOGICAL EDUCATION

The property and permanent funds of theological seminaries represent an investment of many millions.

In 1919-20, the annual cost to society for public elementary school work was $39 per child; for secondary school work $127; for work in college, university and professional school, $466.[18] In 1920-21, estimates by forty-five seminaries, based on current expenditures only, indicate that the per capita cost of theological education ranged from $100 to $5,000.

Such institutions as Auburn Theological Seminary, Andover Theological Seminary, General Theological Seminary, Hartford Theological Seminary, Oberlin Graduate School of Theology spent an average of $2,000. Rochester Theological Seminary, Princeton Theological Seminary, the Yale Divinity School were spending an average of $1,300. McCormick Theological Seminary, Drew Theological Seminary, Garrett Biblical Institute, Boston University School of Theology, and the Divinity School of the University of Chicago spent between $500 and $600.

The latest data indicate that increases in enrollment have lowered general costs.

The seminary frequently has a training school or preparatory department or enrollment of specials who are college students. Conspicuous examples of this tendency have been excluded from the computation. In almost no cases, however, can the

[18] *Bulletin, 1923, No. 16,* United States Bureau of Education.

figures be interpreted at face value. They should frequently be increased by perquisites; a college or university provides campus or buildings or library facilities or instruction or maintenance or parts of each.

Side by side with well known seminaries, in respect to cost, were institutions comparatively unknown. Minority beliefs are reflected in small enrollment, making the education of the few expensive, if conducted with proper facilities. This means that the large seminaries of the Methodist and Baptist communions, which have relatively few seminaries, are more effective when measured by the standards of cost than are the seminaries of smaller groups. The Protestant Episcopal church pays a high price for the maintenance of her intellectual standards for enrollments in numerous seminaries having fewer than fifty students each. Work for students of foreign extraction, and in subordinate departments of college, etc., is frequently below accepted financial standards, as well as the accepted standards of education. The Harvard Theological School in 1922-23 was spending $1,900 a man for work largely of postgraduate character.

ACCOUNTING

The seminaries affiliated with the Congregational church in 1918-19, provided records from which the norm of their group might have been constructed. In the average denominational group, such records are spoiled by the inaccuracy of one or two of the members. Accounting methods vary from that of the expert accountant employing the latest facilities to the single entry daybook and ledger kept in the spare time of a professor, or a student working for a scholarship.

Replies from seventy-two seminaries are to the effect that a certified public accountant audits the books annually in fifty-five cases. In the remaining seventeen the auditing is done by an auditor, a local banker, or a committee of the board of trustees. Of the eight seminaries of the Church of England replying, all but one employ a public accountant. Congregational seminaries usually do so.

Deficits in current accounts are frequent in theological seminaries but not, so far as is known, more frequent than among colleges. Bangor Theological Seminary states that its deficit is made up from special contributions; Gordon College of Theology and Missions, from church and individual contributions; Boston School of Theology, from general funds of the University; Harvard Theological School does not specify.

Budgets made out in advance for the projected work of a year are known to be matters of routine in some of the well-organized seminaries. Concerning their general use, no information is available.

Chapter VII

PROBLEMS

An effort is made in the following pages to state some of the problems that grow out of facts disclosed in this book. No attempt is made to give adequate solutions of these problems. The solutions will be the possible result of much further study on the part of many persons. In this chapter an attempt is made, however, to indicate some of the material that must be used in arriving at working answers to the questions raised. In some cases alternative answers are suggested and in other cases educational experience in fields outside of that of the seminaries is drawn upon, as having possible value.

Function and Organization

I. WHAT IS A THEOLOGICAL SEMINARY?

Theological seminaries are defined in Mathew's and Smith's *Dictionary of Religion and Ethics* as "Institutions organized for the vocational education of ministers in the Christian church." This appears to express the dominant purpose of the American seminary. For the attainment of this purpose there is a great variety of American seminaries, as there is of American colleges and universities.

Canada

In Canada three types of theological colleges are in process of development:

(a) There is the private institution not affiliated with a state university and not entitled to confer degrees. This type of college is rare.

(b) There are the theological colleges, of different academic rank and with differing affiliations with universities, that concern themselves largely or entirely with "vocational" subjects and depend upon affiliated universities to contribute the opportunities for academic culture. Some of these colleges give direction to pre-theological students in the undergraduate work of the university.

(c) A third type is emerging at Montreal where theological faculties of the kind just described are being combined organically into a single faculty working coöperatively in a central building. If this may be thought of as one institution, it is an interdenominational theological college.

The United States

Perhaps most of the institutions of the United States may be classified under one of four heads:

(a) There is the detached seminary, usually identified rather definitely with a single denomination. This is generally of undergraduate rank, although there are some notable exceptions to the rule. The small institutions in this group offer a limited program of studies and emphasize the value of personal relationships in the process of ministerial education. Detached institutions, especially those representing strong denominational groups, have developed relatively large staffs and extended programs.

(b) Other seminaries are affiliated with colleges. The colleges are usually small. The seminaries may be of undergraduate or of graduate rank. In aim and method they are often similar to those of group (a).

(c) Many seminaries may be referred to as university seminaries. In the extreme development of this type, as at Chicago, Harvard, Yale and Vanderbilt, the institution is an organic part of the university, is self-controlled and professes to carry on its work by the same methods and with the same degree of academic freedom that are evident in other departments of the university. Other university seminaries, Boston, Garrett, Union (New York), and Princeton are more closely

related to individual denominations or are so called because of contiguity, rather than because of organic relation to universities.

(d) A new type of university seminary is emerging, of which Drew and Hartford are perhaps the best representatives. Neither is contiguous to or affiliated with a university of the traditional American type; but both have the conception of a highly developed group of graduate schools in a single environment devoted to preparation for various phases of religious work. Such a university, when developed, will be a theological university.

Two distinct tendencies, growing out of a differing emphasis placed upon the basic conception of the church are at work in these seminaries. One tendency is to place the emphasis upon the divine element in the origin of the church and, to use the words of an eminent authority, those holding this view "are inclined to think of the historic creeds without fixity of interpretation as the unchangeable symbols of the Church's faith, until or unless a united church changes their substance." The other tendency is to place the emphasis upon the empirical element in the development of the church, and to uphold the view of a continuing revelation, which precludes the fixation of creeds. The teaching of the one group emphasizes the authority of a final revelation; the teaching of the other group emphasizes an unfolding revelation. The emphasis in one case is upon the "supernatural" origin of the Church, and in the other case upon its "natural" development. These two groups are commonly referred to as "conservatives" and "liberals."

Manifestly, therefore, there is no basis in present thought or in experience for a final and authoritative definition of a theological seminary. All these institutions have the common purpose of assisting men to prepare for their work as ministers of the Gospel rather than as laymen in the church, although there is great and increasing variation in the content of the term minister. Furthermore, they are inclined to hold to the common view that their educational programs should include the four fundamental fields of historic, exegetical, sys-

tematic and practical theology. They all subscribe to the belief that the fundamental equipment for the work of the ministry is spiritual and is based on first-hand knowledge of and experience with God and man.

2. ARE SEMINARIES NECESSARY OR ADVISABLE?

There is no doubt but that this question is frequently being asked by members of the constituency of not a few seminaries. There are many things to be taken into consideration in an attempt to answer the question. Certainly those denominations in which doctrinal orthodoxy is strictly insisted upon will be careful that their ministers are trained to conform closely to the ideals of the church. For them, seminaries would appear to be necessary since there are no other institutions equipped for this sort of teaching. On the other hand, denominations that allow greater freedom of thought to their ministers will be no less insistent that men be equipped in lines that bear directly upon their life service. In either case there appears to be as much need for theological training as there is for special training for the physician, the lawyer or the engineer. But seminaries must fulfill their function if they are to have the confidence of the churches.

3. ARE THERE TOO MANY SEMINARIES?

The efficiency expert would undoubtedly answer this question in the affirmative. He would give a variety of reasons for his answer.

There are universities in the United States on each of whose campuses there are in residence more students than in the 161 seminaries under consideration. Each of these universities is conducted as a unit; its various departments are administered as organic parts of that unit; it has a single library and laboratory administration, and operates under a single budget. It undoubtedly is carried on with greater efficiency than 161 separate units can be carried on, each operating alone.

College executives have agreed that such institutions are most

efficiently conducted as units of from four to five hundred students, or multiples thereof, and with from forty to fifty faculty members for each unit.

It is assumed that a seminary should have at least fifty to sixty students with from five to eight faculty members, in order that the social as well as the individual values of study may be secured and the institution may be an economic administrative unit.

The question as to whether there are too many seminaries must be answered by the constituencies concerned. For each constituency the question raises complications, theoretical and practical. There are not only denominational considerations but there are geographic, historical and economic considerations as well as the problems occasioned by different theological points of view. Some of the strongest denominations numerically, among them the Methodist Episcopal and the Southern Baptist, have relatively few seminaries.

4. HOW SHOULD BOARDS OF TRUSTEES BE ORGANIZED?

Educational institutions that have seriously considered the question are unable to state the "best method" of organizing a board of trustees. They agree that no one plan of organization would be suitable for all boards. But there seem to be certain guiding principles underlying the organization of boards of trustees, whatever the details may be in individual cases.

It is quite possible for boards to be too large for the definite location of responsibility. For this reason some seminaries have reduced their board memberships to a small number. The numbers reported in this study range from 112[1] to three.[2] Members of boards are frequently appointed for reasons other than that of possible participation in the administration of the institution. It is a worthy ideal that members of boards of trustees should in some fashion be working members. It cannot be claimed that this ideal is attained either in seminaries generally or in other types of higher institutions. But

[1] Southern Baptist Theological Seminary, Louisville, Kentucky.
[2] Concordia Lutheran Theological Seminary, Springfield, Illinois.

it is becoming very clear that the meaning of board responsibility should be interpreted and emphasized. The size of the board should have real relation to the effective distribution of responsibility.

Many seminaries would profit by a larger membership of qualified laymen on their boards. Laymen selected because of large experience in financial matters and because of their representative place in the community, add much wisdom. Along with members who are especially equipped to interpret the spiritual needs of the seminaries and the churches, there may well be men who are accustomed to the solution of complicated problems in other fields of human endeavor. Such men are frequently well qualified to detect and appreciate the complications of seminary control.

Successful boards have found it advisable to adopt a system of rotation in their membership in order that there may be an automatic method of clearing the body of inefficient and inactive members.

Seminary trustees would do well to give close attention to the studies published by the General Education Board on the organization of boards of trustees, the making and spending of budgets, and the general prudential management of institutions of learning.

5. HOW SHOULD FACULTIES BE SELECTED?

A few seminaries make the claim that their institutions are committed to the scientific procedure.[3] Such seminaries strive to select their faculty members for their scholarship and personality and without immediate regard to their denominational affiliations or their theological points of view. By such seminaries it is usually assumed that faculties will be made up of members with different types of training and representing

[3] "Our faith, in reality, like the faith of every honest investigator, rests ultimately upon no man's authority, but upon evidence carefully organized, methodically discovered and scientifically evaluated, and this liberty in thought and teaching we hold as a sacred trust." Dean Shailer Mathews, the Divinity School, the University of Chicago.

different methods of approach and that these differences constitute elements of strength and not of weakness.

A large majority of seminaries, recognizing, as they do, denominational affiliations and being committed in the nature of the case to the development of denominational leaders, while usually seeking teachers of the highest possible scholarship, have in mind also their teachers' standing in denominational leadership. In these cases the disposition is to choose men who in their treatment of subject-matter and in their teaching methods, and in not a few instances in their scholastic training, are qualified to interpret the genius of a given denomination to students most of whom are of that denomination.

Some seminaries safeguard the denominational or theological point of view by requiring faculty members to take pledges that frankly and clearly commit them in advance to definite and sometimes to very limited interpretations of truth. Other seminaries, while not making definite stipulations in this respect, call for a definite pledge of loyalty to well-recognized seminary traditions.

In other words, the seminaries for the most part recognize themselves as professional schools founded and perpetuated for definite types of training. They are producing a specialized product.

The implication must be guarded against that healthy denominational loyalty is produced only in the seminaries that require of their faculty members a strict denominational allegiance. There is much experience to the contrary. Groups of men and women belonging to the Society of Friends have been enrolled as students for a number of years in one of the undenominational seminaries,[4] and without a single exception these students, after completing their professional education, have returned to work among the Friends. In the same manner, groups of men of the Disciples' fellowship have attended undenominational [5] seminaries in different parts of the country, and have returned to the pulpits of the Disciples' church. In

[4] Hartford.
[5] Yale, Chicago, Vanderbilt, Union, Oberlin, etc.

an increasing number of seminaries under both denominational and undenominational auspices, there are many men of many denominations and there is no marked disposition on the part of the students to change their denominational affiliation as a result of their seminary training. One of the most conspicuous illustrations of this fact is to be found in the group of seminaries affiliated with McGill University, Montreal. In the Divinity Hall, where the combined faculties of four theological colleges do no less than seven-eighths of their teaching, the work is done on a coöperative, interdenominational basis. To be specific, a member of the Wesleyan College faculty teaches church history to a class composed of Methodists, Congregationalists and Presbyterians, with an occasional member of the Anglican Church, and all receive this instruction without estrangement from their denominational attachments.

Cannot more practicable methods be attained for measuring the constructive power of Christian teachers than the requirement that they formally subscribe in advance to definite pledges? It is certain that the men who take these pledges have different attitudes toward the requirement. Most of the men are chosen by a process of "natural selection." Their theological views are known by the authorities in advance of their call. The pledge makes explicit and formal what has been implicit and informal. Such men usually have no objection to taking the pledge and probably consider it no interference with their right to think. Others, without doubt, take these creedal pledges with mental reservations as to details of interpretation. To some of these the pledge appears to be a questionable *form* which may be an actual hindrance to the spirit of intellectual adventure. To such it carries an unwelcome assumption of finality. It may be a galling yoke. With others the pledge is a temptation to insincerity if not hypocrisy.

There is also the question as to the desirability of the presentation in the seminaries of comparative points of view with the purpose of stimulating independent thinking on the part of prospective ministers. Each seminary must determine for itself whether its methods are justified.

6. WHAT SHOULD THE SEMINARIES TEACH?

The answer to this question must also be given in hypothetical terms. The preliminary question that must be answered is "Which one of the seminaries is meant"? If it is a seminary under Episcopal or Lutheran auspices, it will not have the same emphases in teaching as if it were a seminary under Methodist or Baptist auspices. If it is a graduate school the answer to the question, in the nature of the case, must be different from that given if the seminary is of undergraduate grade.

Obviously, since the seminary is a vocational school, it must teach theology. But many divisions of theology have developed and today these several divisions have a variety of content. If the traditional divisions of theology were adhered to, the seminaries would teach "natural theology (stating the religious truths obtainable by reason); revealed theology (setting forth the truth obtained by revelation); biblical theology (giving an exact interpretation of the Scriptures); systematic theology (expounding the doctrines held by the church); and practical theology (dealing with the duties of the pastor and preacher).[6]

An attempt has been made in preceding chapters to speak of all this material under the four heads of exegetical, historical, systematic and practical theology. A less technical way of speaking of the standard theological courses would be to refer to Hebrew Old Testament, Greek New Testament, church history, "theology" and homiletics. More recently, in schools with greater freedom of election, the philosophy and psychology of religion and intensive courses in the religious aspects of education and sociology have been added. All of this gives some indication of the subject matter of the theological program of study. The theological and philosophical point of view of those who construct the programs will determine the emphases among these various subjects, the material selected for study and the content of that material.

The ability of the student to carry on this work will depend,

[6] *A Dictionary of Religion and Ethics,* edited by Shailer Mathews and Gerald Birney Smith, Page 447, Macmillan, 1921.

however, upon his pre-theological education. If the program of study under consideration is that of a graduate school, then it is assumed that the student will have brought to the seminary a reading knowledge of one or more of the modern languages in addition to his own and at least one of the so-called biblical tongues; he will have had the general courses offered in the first-class college in biblical history and literature; extensive training in other great literatures of mankind, particularly English literature; some knowledge of the history of philosophy, of metaphysics, of logic and psychology; he will have some insight into the scientific method and some training in literary criticism and the use of the historical method. If he has not had this fundamental grounding, then in the nature of the case the seminary has added to its task the necessity of supplementing his deficiencies in so far as it is possible to do so. Whatever the type of seminary, under whatever auspices it is conducted, upon whatever academic grade the work is carried on, the seminary should *teach students.* The emphasis has been very largely upon subject-matter. Knowledge must be humanized.

The Educational Standards of Seminaries

I. SHOULD THE SEMINARIES BE STANDARDIZED?

As has already been indicated, the seminaries are now standardized largely by imitation. The question is, shall the seminaries be subjected to the same type of standardization that is operating in other fields of American education and which is characterized by numerous and powerful standardizing agencies?

Certain of these newer processes of standardization are already operating within the seminaries. Individual foundations are setting standards for their various types of work. The Hartford Foundation offers an excellent illustration in its three schools; the Divinity School of the University of Chicago has four well standardized programs of study leading to the B.D. degree; the Pacific School of Religion has five

groups of work dealing respectively with pastoral service, religious education, social service, foreign service and research. Seminaries, in increasing numbers, are making such distinctions. More is being done in all these institutions than merely making differentiations. Actual standards in the various fields of educational procedure are being self-imposed.

The State Board of Regents in New York has taken certain steps which amount to seminary standardization, and which involve most careful scrutiny not only of the work done in the seminaries that ask for its supervision but of the work that has been done in the colleges and even in the secondary schools from which the ministerial students come. It is certain that the seminaries cannot ignore the benefits of standardization, however much they may be impressed with the dangers of it when enforced in mechanical fashion. Many seminaries could not now properly be referred to as educational institutions. The seminaries that are recognized as genuine educational institutions—and there are several of them—do not shrink from the application of modern educational standards. Half of the theological students of the United States are in the few seminaries that approximate accepted educational norms.[7]

Standardization, however, in its formal sense, is not the greatest need of the seminaries. It is important that definitions of various types of institutions and of phases of work be formulated and that publicity be given to them. For example, the cost of certain definite types of work should be known; theological nomenclature should be revised and simplified; the several seminary degrees should be defined.

The definition, as a working hypothesis, is a most efficient means of educational advancement; sound definitions set forth attainable educational goals. In the light of such definitions as may be agreed upon by seminaries themselves, working not as now largely in isolation but in coöperation with other educational agencies, there may be such classifications of institutions and of types of work as will make it possible to understand what the seminaries are doing.

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[7] *Christian Education, Vol. III, No. 7,* p. 36.

2. HOW MANY TYPES OF SEMINARIES SHOULD THERE BE?

First of all, there must be clarification of existing types. Seminaries have all been in a greater or less degree under the spell of certain definite, persistent and too often deadening traditions as to organization, program and method. Only as they break away from these traditions will the various kinds of tasks which the seminary should perform come clearly into view. Too often seminary development has been characterized by shiftings and concessions made here and there; by subtractions from and additions to the program; by using new patches on old garments. Not until quite recently has there been frank experimentation in vocational training.

There must be provision for instruction adapted to students of college as well as of university grade. It is not likely that many seminaries will be disposed to confine themselves to any single type of work on either of these levels. There is danger in over-specialization in theological education. But if seminaries attempt to carry on their work with a variety of emphases in specialization, they should be equipped in personnel and with plant.

A few seminaries recently have undertaken radically to overhaul their programs and to reconstruct them.

The number of types will increase as certainly as the number of types of educational institutions increases in other fields. There must be seminary development. At present there are no seminaries that are avowedly and consistently making the training of rural ministers their primary objective; there are no seminaries that are preparing men primarily and consciously for special types of work in congested city districts; there are no seminaries that are devoting themselves mainly to research. As the needs of the field become better understood and the internal reorganization of the seminaries progresses, additional types will develop. With differentiation of aim and function will come differentiation of organism.

3. HOW MAY EDUCATIONAL VALUES BE ENHANCED?

If the earned degrees of seminary professors be taken as a measure of their formal education, they constitute a highly educated group. Sometimes a high degree of specialization is evident in fields of knowledge rather remotely related to the vital tasks of the minister. Some men engaged in teaching have been educated with reference to certain types of scholarship rather than with reference to pedagogical effectiveness. The earned degree is not a determining measure of the functional power of education. A careful discrimination should be made between the teaching function and that of research.

There is in many of the seminaries a strong tendency toward denominational and institutional inbreeding. It is a delicate matter to preserve the proper balance between the definiteness of point of view and program which come from the inclusion in the faculty of men of one type of training, and the broadening effect which comes from the diffusion of doctrine and contact with opposing schools of thought. Both of these tendencies are manifest in a large number of seminaries. There is no doubt but that the infusion of fresh blood into teaching staffs is profitable.

The introduction of a system of retiring allowances would relieve some institutions that are now actually threatened with the blight of senility. Agencies for coöperating with the seminaries are developing.

The colleges and universities are finding the policy of sabbatic leave valuable in offsetting pedagogical staleness. Some of the seminaries are adopting the same device. The short term of some seminaries scarcely justifies the ordinary forms of sabbatic leave.

There are unusual demands for research, particularly in modern fields of investigation. If research is the "nervous system of a university" [8] stimulating every department of it, its value in the seminary is incalculable. The seminaries

[8] Dr. John M. Coulter.

should be repositories of the latest and most accurate data upon which educational, social and industrial as well as religious programs for the present-day may be based.

Then there should be a wide popularization of the seminaries' enlarging contribution to such literature.

Seminary faculties might well address themselves afresh to the seminary program of study and to the individual student curriculum. The time is ripe for the most searching scrutiny and readjustment in the light of developing educational tasks and enlarging social experience. It has already been pointed out that a few seminary faculties have entered seriously upon this effort. If carried on persistently this may result in the widespread vitalization of seminary programs.

A simple illustration of the type of work required within the present curricula grows out of the existence in many programs of study of a multitude of highly differentiated courses carrying one or two hours credit, with the attendant requirement that the student must carry fifteen hours of work. The existence of so many such courses is presumptively a serious deterrent to the unity which a curriculum should achieve. Seminary faculties would do well to address themselves to the problems of coördination of subject-matter and continuity of study without which unity certainly is impossible. Some seminary programs appear to have been constructed with a view to providing for a series on many subjects of weekly or semi-weekly sermons.

But it must not be taken for granted that the organizing principles of unity are necessarily to be found alone, or chiefly, within the present curriculum material. Perhaps these principles are in the communities where the churches are located. Each seminary faculty should make a study of the things its graduates are expected to know, are required to do, and in which they need training. These things cannot be determined by tradition, by the imagination, or pure reason, by guess-work or by prejudice. They can be determined only by studying the job.

If seminary teachers are themselves students, and are characterized not only by intellectual and spiritual insight but by

vital intellectual and spiritual growth, this fact of itself will be the surest guarantee that they will awaken in their students a desire for scholarly research and continuous study.

4. WHAT ARE THE BEST METHODS OF TEACHING?

As has been pointed out in the second chapter, the prevailing methods of teaching in the seminaries are the lecture method and the textbook method. These methods both proceed largely upon the assumption that the end of teaching is the imparting of knowledge. There is much justification for the use of both of these methods. They are the prevailing methods in the colleges and the universities of the two countries.

If, however, the development of the resourcefulness of students be recognized as of profound significance in the teaching process, it would appear that the seminary has unusual opportunities to use other methods of teaching also. Indeed, there are certain *a priori* considerations that would lead to the expectation of high pedagogical achievement in the seminaries. The subject-matter, the theme, the motive, the assurance of satisfaction of work well done are unparalleled.

That the functional methods of teaching have not been generally introduced is all the more striking in view of the rather successful development of such methods in other types of professional and vocational schools. Much work of the law school is done through cases, of the medical school through clinics, of the engineering school and the teachers' college through projects. In contrast, most of the seminaries are slowly emerging from teaching methods that are autodidactic. In a few there is an unfortunate tendency for the practice work to have no close relation to the fundamental curriculum activities.

Among the social workers considerable progress is now being made in the study of *cases* in need of personal reconstruction in their moral lives. Successful methods are being formulated for the accomplishment of these tasks.[9]

[9] See "Fifty Years of Social Work," *The Survey*, June 15, 1923.

At the University of Oklahoma, to cite another type of agency at work along this line, a group of workers is developing a course of study and practice of this kind leading to a special degree. The problem which these audacious men have set themselves is a thorough reorganization of existing religious and social studies and the application of scientific methods to the task of human reconstruction.

The task which these social and educational workers are approaching is larger than that which in religious terminology is called "personal evangelism." It implies the working out of a Christian ethic for the complex moral problems of modern life. It deals with the group and the community as well as the individual. It asks: What is the Christian way of life for lawyers, doctors, employers, laborers, and teachers? [10]

Science is achieving the physical basis of world neighborliness; the new theology must give this new neighborliness spiritual content. Some of the seminaries are working at this problem. If any or all of the agencies succeed in solving it, a new day will have dawned in the preparation of religious leaders, and theology will have become the most vital and serviceable of human disciplines. In the light of these researches the seminaries will come nearer knowing what to teach and how to teach it.

The Enlarging Responsibility of the Seminaries

I. WHAT IS THE RELATION OF THE SEMINARY TO ITS COMMUNITY?

As is intimated in the sketch of environment which accompanies each seminary described in Chapter VIII, all sur-

[10] The American Society of Newspaper Editors has recently issued an ethic of journalism, containing data valuable for the new theology. See also *Proceedings of the Conference on Church Politics, Economics and Citizenship*, Birmingham, England, and *Conference on the Christian Way of Life;* Association Press, N. Y.

roundings have individuality that contributes to student experience. Aspects of environment that are definitely used as laboratory material are discussed on page 145. In the average case, it is clear that much human and institutional material available is not utilized and that observation and practicum should be a part of the program in every institution. The community automatically provides for the seminary, material from which selection may be made.

The other side of this question is concerned with what the seminary does for the community. All such institutions have presumably some of the spirit of public service. Their buildings and grounds are often beauty spots. Their collective influence is on the side of good things. Their professors exercise the functions of citizenship and are frequently leaders in civic and educational affairs; they preach on Sunday in local or outlying churches; they are factors in organized church life. The students, in addition to such work as they do in aid of the local churches, frequently have contact with missions, social agencies and other features of individual and collective amelioration.

Direct contact of the seminary with the environment may be through the extension department and through the enrollment in special courses. The fact that it has a denominational environment of national and international scope no doubt tends to minimize the seminary's active participation in local affairs. Through the papers of the denomination, the national, regional and state conventions, and through contact with the membership, there is established a consciousness of environment which has little or nothing to do with adjacent contacts.

This is not true to the same degree of colleges or of many secondary schools. The rural school has a farmers' day; the secondary school has a community day; the tax-supported institution makes elaborate plans to serve its community and its state.

Whether this tendency ought to be magnified by the seminary, which at present keeps the position of comparative isolation, depends on numerous considerations. The first

duty of an educational institution is that it be a good school of its kind. In this way the seminary fulfills its duty to the student and thereby to the church. If the institution is professional, it should have some practice work for the sake of the student. The community becomes the laboratory. The seminary is right in not spreading to cover this field except where necessary funds are available.

2. ARE THE SEMINARIES MEETING THEIR RESPONSIBILITY?

(*a*) *To Protestant adherents?*[11] What provision are the seminaries making to minister to the 50,000,000 Protestant "adherents" in the United States? Is it enough to serve them in the crises of life when they seek the sacraments of the church?

Will the seminaries dare to reverse the customary academic and scholastic attitude to such an extent that the needs, often unanalysed and unexpressed, of this unchurched mass may be more fully met?

(*b*) *To the emotional side of popular religious life?* The current report of the Rockefeller Foundation suggests that neglect of the psychic in favor of the scientific and physical aspects of medicine is responsible for the development of many fads and cults in healing and must be corrected by a broader and more inclusive approach. The seminaries have a similar problem. Does the seminary have a method of popularizing the religious appeal without resorting to the sensational? What is the substitute in most of our churches for that art, architecture, music and symbolism, the emotional appeal of which is used so effectively by churches of authority in interpreting the religious life? What is being substituted for the theology of fear, for the emotionalism of the revival, for the zest of pioneering? May the emotional part of religious life find adequate channels in the social life of the congregation and the community, in the manifold forms of social service, in missions at home and abroad?

[11] "All those who in the supreme test of life or death turn to a particular communion." Federal Council of Churches of Christ in America.

(*c*) *In the program of American education?* There is no particular in which the traditional isolation of the seminary displays itself more strikingly than in the field of education. Many seminaries could scarcely qualify as educational institutions since they neither speak the language nor use the methods of modern education. As a group of professional schools they are unrelated to one another except by the slenderest of threads. The Conference of Theological Seminaries and Colleges in the United States and Canada is a first timorous step toward concert of thinking—not yet of action.

The faculty members do participate in numerous professional and learned societies, but at their own initiative and for purposes of individual improvement rather than as representatives charged with authority to reconsider institutional programs or participate in the elaboration of coöperative ones.

Certain movements away from this isolation should be noted. An increasing number of seminaries are establishing vital relationships with colleges and universities. In this particular, the Canadian colleges, as a class, lead. The university seminaries in the United States belong in this class. At the same time there are seminaries located within university environment and atmosphere that are virtually uninfluenced by the progress of modern education.

The seminary has a most important part to play in supplementing the work of the American public school. In conjunction with other agencies of Christian education, it should make its contribution to the week-day and vacation work now being developed in many communities and assist in other constructive experiments.

The seminaries, as a group of institutions, have far to go in relating themselves to the processes and institutions of church education. The Conference of Theological Seminaries and Colleges has a committee charged with the responsibility of suggesting pre-seminary subjects of study to the colleges. The planning of such a prevocational course should be the joint work of college and seminary representatives. The Association of American Colleges has a commission on the College Curriculum. The two commissions should work to-

gether. The seminaries should have the machinery and the habit of working with other institutions of higher education.

The recent growth of Bible schools and religious training schools, which in the aggregate now enroll as many students as all the seminaries, is an indication that the seminaries have not occupied the field of "theological" education. The churches are demanding many new types of workers. The question of the attitude which the seminaries are to take toward the whole problem of training for Christian leadership is an acute one.

In some of the denominations the seminaries are related to the church boards of education, although in few instances has the participation been active and reciprocal. The seminaries should be included as part of the interest and concern of the church boards, societies and associations. The same consideration should be given to the seminaries by the appropriate agencies of the church as is now given to the schools and colleges, along the lines of program building, educational and religious supervision and financial support. The Council of Church Boards of Education might well have a seminary secretary as it now has a university secretary. The processes of investigation, of coördination and coöperation should be continuous. Such developments as these await the initiative of the seminaries.

(*d*) *In interpreting science?* Some of the seminaries are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not indeed in actual conflict. In others a scientific view of the world is taken for granted but little effort is made to enlarge the conceptions of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world. There is an increasing number of seminaries that are formally committed to the scientific procedure, whose teachers know and speak the language of science, use its methods in the classroom and the laboratory, and undertake to interpret the life of the individual, the community and the world in terms of principles found in harmony with scientific theories and

discoveries. In the hands of such teachers science becomes an ally of religion, deepening and clarifying insight and confirming faith. It is joyfully recognized as a way to truth.

The questions may be raised whether the negative attitude of many of the seminaries toward science is due in part to the traditional requirement of the classical subjects for seminary admission, and whether the pre-seminary requirements in the future may not include the sciences. Is there an essential reason why the student with the scientific bent may not look forward toward the ministry? Or is the reason that has kept him out merely accidental?

(*e*) *In interpreting democracy?* The expansion of the spirit of democracy is a startling phenomenon which the typical seminary has not taken into account. Rare seminaries are beginning to appreciate the relation of the churches to the problems of society.

Shall the seminaries be content with the popular judgment that the churches which they serve are committed to the traditional views of the "employer class," or at best are but onlookers in the struggle of men for social justice and human understanding? Is there a practical, present-day exposition of what men should render to Cæsar as well as to their fellowmen, with which the student-ministers should be familiar? Should the churches be allies of the government in its efforts at law enforcement and all forms of social amelioration? Shall the seminary develop citizens of the world? What constitutes the Kingdom of Heaven? Is it made up of elements entirely "other-worldly" in character?

Some thousands of the captains of industry, under the leadership of outstanding Christian laymen, have undertaken to outline the future commercial policies of the United States.[12] They appeal for the "square deal", for righteousness, for honesty, for the spirit of service in business.

In the same manner, the bankers, the newspaper editors, the theatrical producers, the diplomats, as well as the labor unions, the socialists and the college students are formulating

[12] See *The Nation's Business*, 1918.

statements intended for what they believe to be ethical, if not religious, guidance.

Democracy may well become, indeed is becoming, a vehicle at the command of those who would extend the gospel of Christ to the uttermost parts of the earth.

If what Mr. Bryce said is true, that "history testifies that free governments have prospered only among religious peoples", the seminary has an inescapable obligation to train men who are to occupy places of commanding influence in the achievement among men of the New Democracy.

(*f*) *In their financial administration?* The typical seminary gives free tuition.[13] This is part of a complicated social situation. Education given by the government and by the state is free; education given under private auspices in the college field is about two-thirds free. Our characteristic form of educational development has been by subsidizing—the donor giving so much on condition that the recipient give so much. The federal and state grants and grants from private agencies are upon this basis, as are also many of the developments of home missions. The Report of the General Education Board for 1921-22 contains new plans for the subsidizing of medical students. The seminary, in providing free tuition, simply says to the student in behalf of the church—"You give yourself and the time, I give the opportunity for training."

The bibliography of theological education is full of attacks and defences of free tuition which has evidently been an issue during many years. Those who make the issue believe that free education may be given on terms that enable the denomination to exact too much in return. Briefly, they believe that in free tuition the church is desiring to perpetuate bad employment economics, and they feel that the arrangement forfeits the student's right to freedom of thought.

In regard to the employment side, it is well known that the ethics of the minister's position do not permit him to bargain for salary; that he habitually accepts conditions as he finds them; and that the salary of the average minister is small.

[13] Those institutions that make tuition charges have granted scholarships liberally.

As to the right of freedom of thought, the question has serious foundation. All education accepted under any auspices gives hostages to fortune; it makes habit, loyalty and tradition which bind the mind. Theoretically, seminary education demands, in addition to all this unconscious atmospheric influence, precise pledges to a particular way of thinking and prepares for permanent vows of the same kind.

It is desirable for all students to pay for their special opportunity financially as well as otherwise to the utmost of their ability. This applies to theological students. Other than that, the specific adjustment clearly depends on the attitude of the individual seminary and of the individual student. Free tuition may be used in such a way as to be highly immoral. It may, on the other hand, be merely irrelevant, a trifle in a larger context.

Free tuition for the student accentuates the responsibility of the seminary to the members of the faculty. Income from endowment or current funds that goes into scholarships cannot go into salaries. The state opens the public schools to the children without money and without price and pays the teachers their full salaries. If the church operates a system of education—schools, colleges, seminaries—it must pay the price. In our modern education, the price is a large one.

The burden upon the seminaries is unusually heavy because of considerations mentioned. Endowments must be relatively larger rather than smaller if endowment income is to be used for other purposes than salaries. As a matter of fact not many seminaries are heavily endowed. Nor has the habit of annual contributions from the seminary constituency usually been very much developed. Ideally, these contributions on a voluntary basis should flow into the seminary treasuries as the taxes flow into the treasuries of the state schools. The church's responsibility for her schools has not been fully realized, much less met.

Meantime, the plight of many seminary professors is most serious. If they depend on their salaries, they do not have the ordinary physical comforts of life. They work under deprivations which are generally unknown and which the

church probably would not allow, if the facts were set forth. Despite the notoriously low salaries of ministers, many seminary graduates receive first appointments at salaries considerably in excess of those drawn by the professors with whom they have studied. The churches should know the cost of a seminary education and should pay the bill. The seminaries have not given the churches the necessary facts. No doubt the churches in return will have something to say about the values for which they are asked to pay.

The seminaries should be equally frank with reference to their expenditures. It is next to impossible to get accurate information as to the financial management of many seminaries. The seminaries have not, as a group, emphasized the necessity of clear and accurate reports. Apparently they do not know how their money is spent. If they know, they do not tell. The books of a large number of seminaries need overhauling, and modern methods of accounting need to be introduced. Many financial reports are well-nigh worthless because of flagrant inaccuracies. There are a few seminaries that persist in refusing to publish financial reports. They fail to recognize their obligation to the community as public service corporations. Their attitude is that it is none of the public's business. Sooner or later the laws of all the states will require a public accounting from the corporations authorized to do business within the several jurisdictions. It ought not to be necessary for the law to step in and require a theological seminary to render an account of its stewardship.

(*g*) *In their contribution to Christian unity?* As a group of schools they certainly are not contributing to unity, however much individual seminaries may hold to that ideal. There is great diversity in the seminary product. There is ground for fear that the influence of some of the seminaries goes deeper than this and tends toward divisiveness. Denominations, Occidental in origin, partly through the influence of seminaries, are being perpetuated even in Oriental countries. As the seminaries are frequently the bulwarks of special doctrines, this is not surprising. The question is, shall we look to the seminaries for leadership in finding the answer to the

Master's prayer that they all may be one? Or, shall we look elsewhere?

(*h*) *As agencies of recruiting?* It is certain that the administration of the seminary does not directly bear the main responsibility for recruiting for the ministry. Recruiting is primarily the business of the home, the pastor, and the church as a social group. This means that the seminary alumni have a large share of responsibility. The secondary responsibility rests upon the various agencies of religious education, as the church school (Sunday school), church boards usually working through recruiting agents, camps, conferences, the college, the seminary, the university and the public school. Students in training, when properly selected, are among the most successful "recruiting agents."

The seminary—faculty and students—may well promote the preparation of literature on the ministry and engage in the public presentation of the rare opportunities which it affords. The seminaries might well issue a series of pamphlets setting forth the possibilities for service of various types of churches. The rural church should receive especial emphasis in view of the rural source of most ministers and "the tendency among preachers to settle in comfort in the cities", as observed by Francis Asbury as far back as 1771. The National Research Council, through *Open Letters to College Seniors* and *Career Bulletins,* has called the attention of young people to the opportunities in the world of scholarship and in such fields as agriculture, anthropology, chemistry, civil engineering, geography, geology, medicine, psychology and zoölogy. All this is a work of both education and recruiting. Recruiting cannot be done by wholesale methods. Such processes do not give results that are satisfactory. Under unusual conditions, no doubt, the seminary may carry on recruiting work with the intimacy of personal appreciation demanded by the nature of the job.

The facts set forth in Chapter V show that the problem of securing a sufficient number of candidates for the ministry is not so critical as is sometimes thought. The main problem is not one of adequate numbers but of high quality. In so

far as representatives (faculty and students) of the seminaries magnify the office of the minister in terms that will appeal to our best young men, they may make a most valuable contribution to the work of "recruiting." But the key to the situation is held by parents and pastors, by those who have the privilege of intimate acquaintance and confidence. In not a few of our Christian communions the supply of possible ministers thus secured is quite equal to the demand.

It must not be assumed that the number of "vacancies" is a safe criterion as to the demand for ministers. A place may be listed as a vacancy which is either a "lost cause", or which does not pay a living wage. There should be the same careful study of the "demand" as is here urged for the supply.

3. ARE THE SEMINARIES CENTERS OF INTELLECTUAL AND ETHICAL POWER?

There are evidences that goodness rather than intelligence is often held up as an end of theological teaching. With rare exceptions the seminaries are not conspicuous as centers of scholarly pursuits. Students are usually not admitted on the basis of scholastic attainment. Acquaintance with the scientific, the historical, the philosophical, and the critical methods, recognized in other quarters as indispensable tools of scholarship, are only in rare instances prerequisites of theological study. There is not ordinarily insistence upon high intellectual achievement as a primary qualification for effective service.

And yet the minister is to cast out fear and enlarge opportunity. He is to proclaim the truth even if it "rob the altar of its sacrifices and the priest of his mysteries." He is to interpret the will of God; and he is to do this in an age that is confronted with a confusion of facts and ideas and ideals thrown up by scientific investigators and by social revolutionists, for which human experience has no parallel.

For this task creative minds are required. To rethink this enlarged world and to comprehend and proclaim the old gospel in terms of new and more complicated human relationships,

is a task for intellectual adventure of the highest order. The minister needs to think straight. He has "the moral obligation to be intelligent."

The "goodness" of some of the seminaries is a specialized kind, not always recognized by the man in the street; a goodness achieved by the literal acceptance of precepts often made for other times and people. In these seminaries it is characterized by "soundness" of doctrine. It is arrived at frequently after a series of negations. It is a detached goodness.

In some seminaries, knowledge is merged with motive and act. These seminaries recognize the obligation to hold the three together as one in their teaching processes. They attempt to assist the prospective minister in idealizing and in realizing a character united with conduct and expressing an ordered mind. For the attainment of this unity of the intellectual, ethical and practical elements of equipment, some seminaries guide their students to the well of water that springs up into everlasting life. They teach that only with this equipment may the student confidently go forth among men as a physician of souls. Religion, then, becomes of all things the most vital. It is not confined in breadth: it is unsounded in depth. It is the abundant life.

It is a fair question whether the seminaries, as a group of schools, are centers of intellectual and ethical power.

4. ARE THE SEMINARIES NEGLECTING THE PROPHETIC GIFT?

There is general agreement even among those immediately responsible for the seminaries that very largely they are. The disproportionate emphasis on the past, and the theoretical view of much of the curriculum material, assists in strengthening the *status quo*. The stipulation of creeds and oaths of allegiance to special doctrines that are found in many seminaries, contribute to the same result. The didactic if not dogmatic methods of teaching, which are very prevalent, tend to emphasize in the student's mind the authority of men. Prophetic preachers may be spoiled through theology if that

theology is after the tradition of the elders and not after Christ.

On the other hand, men undoubtedly are going in streams into the seminaries, and after three or four years' work going out into the churches, with transforming power because they have received a new vision and have been free to pursue it. They feel the urge of Christ's message and the adaptability of that message to their own disturbed age. Prophets are men who have had a first-hand experience with God and who have the courage to proclaim the truth that has been delivered to them. The seminaries that make possible this experience and that assist in developing this courage, are not failing "to produce a prophetic ministry." After all, it is not so much a question of curriculum subject-matter as it is a question of spiritual contacts. Some seminaries are attempting to prevent spiritual short-circuiting. They make central contacts easy.

Chapter VIII

ONE HUNDRED SEMINARIES

The present status of theological education in the United States and Canada, in so far as it can be expressed in brief description of individual institutions arranged alphabetically by cities under states and provinces, is presented in the following account. These statements are intended to speak in "terms of fact not promotion" and each seminary was asked to edit the material with corrections bringing it down to date[1] and "to indicate emphases which will afford a true picture and to add what you consider the distinctive features of your school." The original material from which these abridged statements were drawn has been approved for publication by every seminary concerned.

The selection for these statements has been made almost at random from 140 seminaries that coöperated in the study.

Size and money have not been the determinants. Every institution is important to someone; small and comparatively unknown institutions are representative of the thinking and religious expression of given denominational groups. That some of these seminaries have no money; that others have almost no students, that many represent minority opinion does not take away their significance. On the contrary, their point of view is a necessary and important unit in studying the field of theological education.

CALIFORNIA

AT BERKELEY

BERKELEY BAPTIST DIVINITY SCHOOL

PACIFIC SCHOOL OF RELIGION

PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY

[1] February, 1923.

Berkeley is a residential city of 56,036 sharing the dramatic, musical and educational life of the University of California; across the bay are the multiple interests of San Francisco with its face toward the Orient.

There is an interchange of courses between the three seminaries[2] and the University of California. Students desiring Hebrew elect it in the university; and work in education, sociology, philosophy, history and other departments is recommended to students in the various schools.

BERKELEY BAPTIST DIVINITY SCHOOL

Baptist Northern Convention. President, Claiborne Milton Hill, M.A., D.D.

Organized in 1889, the school was opened in 1890 at Oakland. In 1894 work was suspended. It moved to Berkeley in 1904 and began instruction in 1905 as the Pacific Coast Baptist Theological Seminary. In 1912 the articles of incorporation and by-laws of California College were amended, transferring the institution to Berkeley under the name of Berkeley Baptist Divinity School. In 1915 the work of the Pacific Coast Baptist Theological Seminary was transferred to the Berkeley Baptist Divinity School.

Membership in a Baptist church is required of trustees. The nomination of members is by ten Pacific Coast Baptist conventions; the election by the board. There are seventeen ministers and twelve laymen.

There are four full-time and four part-time faculty members, including an administrative officer, three professors and four instructors. There are also three lecturers. Professors are expected to be loyal to the fundamental truths held by the Baptists.

There were, in 1922-23, twenty-seven regular students, all Baptists. Thirteen had college degrees and eleven others had college training. Of nine special students six were from colleges.

[2] San Francisco has a fourth seminary the Church Divinity School of the Pacific. (Protestant Episcopal.)

College graduation is required of candidates for the B.D. degree. Three years residence, with eighty-four units of work, of which sixty-five are prescribed, and a thesis of not less than 6,000 words, are required for graduation. Those not college graduates receive a diploma on completion of the above work.

The campus is a corner valued at $25,000. There are four buildings: a small dormitory; a large club house; a new brick and concrete structure combining dormitory, recitation administration and library buildings; and the president's house. The library contains about 4,000 volumes.

Plant and equipment are valued at $154,600; productive endowment $108,054; unproductive endowment $8,000; funds subject to annuities $13,000 (included in above); cash in bank $1,966; total assets $272,620.

Expense (1921-22); administration and instruction $9,829; promotion $615; maintenance $1,855; library $166; student aid $750; other $1,450; total $14,665.

Income: (1921-22); from endowment $3,925; tuition $180; individual contributions $809; Northern Baptist Convention $30,666; state conventions $6,839; other sources $6,008; total $48,427.

The divinity school has a limited fund for beneficiary aid.

PACIFIC SCHOOL OF RELIGION

Undenominational. President, Herman Franz Swartz, M.Sc., D.D.

The school was chartered in 1866 and opened in San Francisco, later moving to Oakland. In 1901 it moved to Berkeley. In 1912 changes were made in the by-laws enabling it to draw faculty and trustees from other denominations as well as from the Congregational. In 1916 the present name was adopted.

The board of trustees is composed of nine ministers and eleven laymen.

The faculty is made up of eight professors including the president, five lecturers, a librarian with three trained as-

sistants and a secretary to the president. Membership in some evangelical church is required.

In 1921-22 there were thirty-eight students, of whom sixteen were Congregationalists, the others representing nine denominations. Twenty-eight had college degrees, eight others had college training.

College graduation or the equivalent is required for the regular course leading to the B.D. Eighty-four units are required for graduation. There are five groups of study, each offering preparation for a specific field; pastoral service, religious education, social service, foreign service and research. Fifty-one units are prescribed for all students, about ten more are prescribed within each of the groups; of the twenty-three electives, fourteen in addition to Hebrew may be taken in the University of California.

Students fulfilling the above requirements and presenting a satisfactory thesis (for which two units credit may be allowed) receive the B.D. Students not candidates for degrees receive diplomas on completion of the course, or certificates of work done. The M.A. is given to college graduates who complete forty-four units and a thesis; the S.T.M. for a year's work beyond the B.D.

At present there is one frame structure containing dormitories, classrooms and offices; also a caretaker's house and another residence. A new site of four acres adjoining the university campus has been purchased and funds for new buildings are being raised; a library building costing $100,000 is being erected. The library contains 30,000 volumes.

The plant and equipment are valued at, $205,000; productive endowment $665,500; unproductive endowment $24,000; funds subject to annuities $16,500; total assets $911,000. Expenses (for year ending March 1921); administration $2,934; promotion $1,609; instruction $31,410; maintenance (plant and equipment) $6,482; library $2,372; student aid $3,348; other $1,771; total $49,926.

Income: from endowment $41,903; tuitions $153; individual contributions $200; church contributions $423; other sources $815; total $43,494.

Scholarships ranging from $200 to $280 annually are assigned on the basis of a certain amount of prescribed practical religious or social work. The student often receives additional remuneration from the organization he serves. The Congregational Education Society grants about $75 a year each to worthy applicants.

AT SAN ANSELMO

SAN FRANCISCO THEOLOGICAL SEMINARY

Presbyterian U.S.A. President, W. H. Landon, D.D., LL.D.

The seminary is situated in a secluded spot several miles from San Francisco.

The institution was opened in 1871 in San Francisco; the present buildings were erected at San Anselmo in 1892.

There are eight full-time and three part-time faculty members.

The enrollment is ninety-three, including five mission-course and thirteen special students. Six denominations are represented, Presbyterians predominating.

A baccalaureate degree or a special recommendation from an ecclesiastical body is required for admission.

Thirty-six semester hours a year are required in the degree course, thirty-four in the course leading to the English diploma. Twenty elective courses are permitted.

The candidate for the B.D. must hold the A.B. and must have completed 108 semester hours, as above. The degree of S.T.M. is given for twenty units of credit above that required for the B.D. This work may be done partly by correspondence.

There are three main stone buildings. One, a three-story structure, is a dormitory; one contains classrooms, offices, assembly hall and library; the third is the chapel. There is also a wooden gymnasium.

The plant and equipment are valued at $971,433; endowment $725,888. Total income $50,389; disbursements $55,-

799. Additional endowment of $16,300 was received during the year.

The maximum amount of aid from scholarships of the seminary or from other funds is $100 per annum.

Special training for the country church is to be given in future. A community house has been erected to serve as a demonstration country-life parish, and a seminar with practical work at this church will be given in 1923-24.

COLORADO

AT DENVER

ILIFF SCHOOL OF THEOLOGY

Methodist Episcopal. President, Edwin Wesley Dunlavy, D.D.

The social problems of an agricultural and mining state are crystallized in its great manufacturing city, Denver, with a population of 256,491, of which 15 per cent. is foreign-born.

The school was opened in 1892 as a department of the University of Denver; but closed eight years later because of inadequate endowment. In 1903 it was chartered as a separate institution and opened in 1910. The campus adjoins that of the university. While opened on a Methodist foundation, it was provided that courses in church polity be given from the point of view of any one of the greater denominations as fast as there should be demand.

The Colorado Annual Conference elects members of the board of trustees, choosing either the nominee or the alternate suggested by the board. In case of failure to elect either, the board is free to elect. There are two bishops, seven ministers, sixteen laymen and one woman on the board.

The faculty consists of six professors and two instructors. All except one are ministers. They are responsible to their conferences as other Methodist ministers are.

Of the 103 students in 1921-22, 102 were from colleges, forty-six with degrees. The enrollment for 1922-23 was 126, representing twelve denominations and thirty-six states and countries.

A baccalaureate degree is required for admission to the B.D. course; but students without the degree who show evidence of equivalent preparation may become candidates by special action of the faculty. High-school graduation admits to the other courses.

Ninety-two semester hours are required for the degree, eighty-eight for graduation with the diploma. Greek and Hebrew are not required in either course. The system is changing to a group-elective plan. At present, courses are provided in the polity and program of the Presbyterian church and of the Disciples church as well as of the Methodist. There is a department of rural work. A two years vocational course in religious education, for which students prepared for college are eligible, is advertised. Those who have the A.B. may receive the degree of Bachelor of Religious Education on completion of this course. Students may take courses at the University of Denver at half the regular cost.

In addition to the B.D. and the B.R.E., the school confers the degree of Master of Theology, for a year of graduate work, on those already holding the Bachelor's degree in arts and in theology.

The campus consists of ten acres. There is a modern three-story building used for administration, chapel, library and classrooms; also two dormitories and the residence of the president. The library contains about 20,000 volumes.

Plant and equipment are valued at $221,000; productive endowment $287,228; total assets $508,228. Expense: about $27,000. Income: from endowment $18,800; tuition $820; individual and church contributions $1,237; other sources $3,000; total $23,857.

Loans of not to exceed $150 a year may be had from the Board of Education of the Methodist Episcopal church. The school possesses a fund from which temporary loans may be

obtained, and a limited scholarship fund is available for students not acting as pastors.

AT GREELEY

COLLEGE OF ST. JOHN THE EVANGELIST

Protestant Episcopal. Dean, B. W. Bonell, M.A., D.D.

Greeley is a manufacturing city of 10,958, with a foreign-born population of 10 per cent., and is the site of Colorado State Teachers College.

The College of St. John the Evangelist was founded in 1911 and incorporated in 1917.

The institution is controlled by a board of trustees composed of the dean, seven bishops and the chancellor of the diocese of Colorado.

There are four full-time and seven part-time faculty members. The number of teaching hours per week is twelve to twenty. Faculty members must be Episcopalians.

There were twenty-three students in 1921-22, all except one Episcopalians. Three had the A.B.; two were from other seminaries, the remainder from high schools. Twelve states were represented. At present there are twenty-two students in residence.

High-school graduation is required for entrance. For graduation with the A.B., four years' work is required. College subjects are taken at Colorado Teachers College, theological subjects at the College of St. John. The B.D. signifies A.B. from an accredited college, graduation from St. John's College, a year's post-graduate reading and a satisfactory thesis.

The campus consists of ten acres within the city limits. There is a three-story building, newly erected, and a second one will be built in the summer of 1923. The library contains about 4,000 volumes.

CONNECTICUT

AT MIDDLETOWN

BERKELEY DIVINITY SCHOOL

Protestant Episcopal. Dean, William Palmer Ladd, M.A.; B.D.; D.D.

The school is pleasantly located in an old New England university and manufacturing town of 13,638, surrounded by farming country. It is a continuation of a theological department of Trinity College, Hartford, founded in 1849.

The board of trustees is self-perpetuating; but three members are elected annually by the alumni. There are three bishops, ten priests and five laymen.

The faculty is composed of four full-time professors and three lecturers.

A college degree, or candidate's papers from a bishop, is required for entrance. In 1921-22 there were eleven regular students of whom ten were Episcopalians. Three were from Connecticut, two each from New York and Pennsylvania, one from each of four other states. Six had college degrees and all of the others had some college training.

Of the total number of hours, seventy-two are prescribed, including a course on present day social problems and one in religious education. There are elective courses on radical social reformers and the church and country life; there is also practical study of actual religious and philanthropic work. Work in the rural districts is stressed. Graduate courses in Wesleyan University are available.

Those completing the course receive diplomas, others certificates of work done. The B.D. degree is not conferred in course, but for a special thesis.

There are a main building, a dormitory, a chapel, a refectory and a library. The library contains about 30,000 volumes.

Plant and equipment are valued at $86,000; productive

endowment $340,000; unproductive endowment $200,000; total assets $626,000, less liabilities $8,000; net assets $618,000. Expense: administration $2,000; instruction $14,695; maintenance $7,432; library $434; student aid $2,506; other $1,010; total $28,077. Income: from endowment $20,292; tuition $928; individual contributions $5,435; total $26,655.

A limited number of scholarships are available; grants and loans may be obtained under certain conditions from various societies of the church.

AT HARTFORD

HARTFORD THEOLOGICAL SEMINARY

Undenominational. President, William Douglas Mackenzie, M.A., D.D., LL.D.

Hartford is a manufacturing and commercial city with a population of 138,036, about 35 per cent. of which is foreign-speaking. Trinity College is in the same city.

Incorporated in 1834 as the Theological Institute of Connecticut at East (now South) Windsor, the institution moved to Hartford in 1865. In 1913 the school was reincorporated as part of the Hartford Seminary Foundation, which includes also the Hartford School of Religious Pedagogy and the Kennedy School of Missions.

The board of trustees, which is the same for all the schools of the foundation, consists of not fewer than twenty-four nor more than thirty-six members, one-third elected each year. Three may be elected by the graduates of the schools and nine by the Pastoral Union; the remainder by the trustees. A copy of the "Statement of Faith which is affirmed and adopted as the basis upon which the institution is founded" must be sent to each nominee. The present board is made up of seventeen ministers, six of whom are in executive or editorial positions, and seventeen laymen.

There are thirteen full-time and twelve part-time faculty

members. Each person invited to become a member is sent a copy of the "Statement of Faith".

The A.B. degree or its equivalent, save in exceptional circumstances, is the requirement for admission.

In 1922-23 there were fifty-eight students; twenty-four were Congregationalists, the remainder from ten denominations; one had no affiliation. Forty-three had college degrees; nine others had college training, the others were from other seminaries or training schools. Thirteen states and nine foreign countries were represented.

There are no definitely prescribed courses; but the ninety hours required for graduation must include a definite amount of work in each of four departments, including twenty in practic, not more than eighteen to be taken in any one department in a single year. All instruction in New Testament is based upon the original Greek, and students who lack the requisite knowledge must make up the deficiency. Courses in the other schools of the foundation are available.

The diploma of graduation is conferred upon completion of the course. To receive the B.D. degree, the candidate must complete the course and present an approved thesis.

The present campus is a lot 285 x 300 occupied since 1879. The main hall, including dormitory, chapel, lecture-rooms, offices, dining-rooms and social-rooms, was erected in 1879. There are also a museum and a gymnasium, both built in 1879; a library, the president's house and a boiler house, all built in 1892. The library contains about 119,000 books, including a fine collection of books on hymnology and a collection of foreign mission books which includes many books in foreign languages, notably Chinese, Turkish and Arabic. There is a museum, the contents of which are mostly loan collections. The Foundation now has a new campus in the outskirts of the city. One new building will be ready for occupancy in the fall of 1923. It is expected that two or possibly three additional buildings will be ready for occupancy in the fall of 1924.

The financial data for 1921 are as follows: plant and equip-

ment $475,654[3] productive endowment $1,723,716; unproductive endowment $43,773; total assets $2,243,143, less liabilities $42,927; net assets $2,200,216. Expenses: administration $6,445; promotion $1,270; instruction $52,583; maintenance (plant and equipment) $9,780; library $9,625; student aid $6,500; total $86,203. Income: from endowment $85,789; total $85,789.

Aid is furnished on the basis of the student's need and of his academic standing. No aid is furnished applicants who have attained an average grade of less than 75 per cent. or its equivalent. Sums granted are graduated according to the average grade and may be as much as $300 a year.

Further developments are planned for the foundation in social service and the field of church music, work in which has long been carried on in the theological seminary.

AT NEW HAVEN

YALE DIVINITY SCHOOL

Undenominational. *Dean, Charles R. Brown, D.D., LL.D.*

The students have the laboratory advantages offered by a large university situated in a manufacturing city with 28 per cent. of the population foreign-born. There are student-residents in the three social settlements of the city.

In 1746 there was established in Yale College a professorship of divinity which developed into a separate department and in 1822 obtained a separate charter under the name of Yale Divinity School.

The corporation of Yale Divinity School is the same as that of Yale University, and consists of eighteen fellows including the governor and lieutenant governor of the state, as ex-officio members. Part of the fellows are elected by the corporation itself and part by the alumni.

The year is divided into two terms of fifteen weeks each.

There are fifteen full-time and four part-time faculty mem-

[3] This does not include the value of the new campus, $85,000.

bers; twelve are professors and five instructors. No ecclesiastical connections or declarations are required of them.

"A college degree or the practical equivalent" is required for admission to the divinity school. Students may be given advanced standing for the B.D. degree on the basis of undergraduate college study.

In 1921-22 there were in residence 166 students of fifteen denominations, Disciples of Christ, Methodists and Congregationalists predominating. Of the 133 regular students, 114 had college degrees and five had some college training.

The courses are grouped into five departments: pastoral service, missions, religious education, social service and history and philosophy of religion. The Christian layman's course in the department of religious education requires one year. The range of subjects and courses is wide, notably so in sociological studies, philosophy, religious education and pedagogy and languages. All general university electives are available for competent students in the divinity school.

Candidates for the B.D. degree must hold a degree from a college of recognized standing, or failing this, must prove that they have received the substantial equivalent of a college training and show superior scholarship in the actual work of the course. The degree of B.D. is conferred on students who fulfill the above conditions and complete any of the three-year courses.

The five buildings of the divinity school are two dormitories, one of which contains the library of religious education and the library of social service and the other a reading-room and social-room, while both contain classrooms; a chapel; the reference library and the Day Missions Library. The missionary library contains a valuable collection of Chinese publications.

Data as to value of plant and equipment are not available. The total endowment is $1,356,256. The current expenses are as follows: administration $9,461; instruction $61,787; maintenance (plant and equipment) $16,450; library $6,454; student aid $13,809; total $107,960.

The general scholarship funds are used to create oppor-

tunities in New Haven and the vicinity through which training may be received. Students who receive aid are assigned to service under a pastor, mission or social worker. For the first semester of the first year any student requiring aid receives $62.50. Further grants depend upon scholarship and range from $100 to $150 a year. In addition to this, scholarships of $50 a semester are granted to men of the highest standing and $25 a semester to certain others of high standing, so that the amount received may be as much as $250 for those maintaining a grade of 90 per cent. or over. Students intending to enter the Congregational ministry may obtain grants of $75 a year from the Congregational Education Society. There are also a limited number of graduate scholarships.

GEORGIA

AT ATLANTA

ATLANTA THEOLOGICAL SEMINARY
CANDLER SCHOOL OF THEOLOGY

From the cotton and peach counties of rural Georgia, the railways focalize in Atlanta, the cosmopolitan capital of 200,716, located just below the Piedmont hills. The chief industries of manufacturing, railroading and wholesale assembling go on among the social, political and cultural interests of two races; nearly one-third of the population is Negro. The city is an educational center.

ATLANTA THEOLOGICAL SEMINARY

Congregational. President, Frank R. Shipman, B.D.

The trustees are self-elected. They are chiefly ministers, but their executive committee is chiefly local business men. The alumni elect one trustee.

There are three full-time and four part-time faculty members; one administrative officer, three professors, one asso-

ciate professor and two instructors. No ecclesiastical connections or declarations are required.

There were seventeen students in 1921-22, ten from Georgia, two from Alabama, two from Virginia, one each from North Carolina, Kansas and Kentucky. Five were Congregationalists, four Methodist Episcopalians, two Baptists, two Evangelical, and four other denominations were represented by one each.

High-school graduation is desired—ninety-nine semester hours are prescribed, including six semester hours in sociology, four in religious education, four in English literature, six in world history and four in ethics. Five per cent. of the students have failed to pass for reasons of scholarship during the last five years.

Students entering the freshman year at Piedmont College, Demorest, Georgia, may at the same time enter the junior class at Atlanta Theological Seminary; for the full course in Piedmont College and the final year in Atlanta there is conferred the Bachelor of Divinity degree; those who take the full course in Atlanta may receive the degree of Bachelor of Biblical Literature.

There is an ample campus, valued at $40,000; two two-story brick buildings were built in 1870 and 1915 respectively; the president's house was built in 1906, also a bungalow. The library is valued at $5,500, estimated at $1.00 per volume; plant and equipment $85,500; productive endowment $3,300 (no liabilities). Expenses: administration $1,400; instruction $7,500; maintenance (plant and equipment) $2,000; library $100; student aid $1,000; total $12,000. Income: from endowment $150; individual contributions $8,000; church contributions $2,500, with amount from other sources; total $12,000.

ONE HUNDRED SEMINARIES

AT MACON

MERCER UNIVERSITY SCHOOL OF THEOLOGY

Baptist Southern Convention; Dean, Claudius Lamar McGinty, B.S., A.B., Th.D.

Macon is a central commercial and industrial city, with a population of 52,995, connected by eleven railway lines with every section of rural Georgia and adjacent states.

There are typical institutions of higher education; typical racial problems of two populations (Negro 44 per cent.) and typical conditions of city and country churches.

Mercer Institute, founded in 1833, began the first theological institution of Southern Baptists; the collegiate beginning was made in 1837; the theological department was fully organized in 1845. The latter was discontinued, as less than 100 students matriculated in the first forty years; but was reopened in 1919 as the School of Theology of Mercer University.

The school of theology is governed by the board of trustees of Mercer University; thirty-one members at present, six ministers and twenty-five laymen are elected by the Georgia Baptist Convention.

There are eight full-time faculty members, including the president, the dean and the treasurer, all of whom teach, and five part-time members; all but one have professorial standing; teaching hours are from seven to sixteen weekly.

The 131 students consisted of seven graduates, sixty-two undergraduates and sixty-two special students. Of these, 112 were from Georgia, sixteen from other southern states, one from Illinois, one from Pennsylvania, and one from China. All except five were Baptists. In 1922-23, 168 were enrolled.

For the courses leading to the A.B., M.A., and B.D. degrees, fifteen units of high-school work are prerequisite; for courses leading to the Th.B. and the Th.G. degrees, high-school graduation is not required.

The collegiate theological course is that of the standard college course, except that the student majors in theology.

It earns the A.B. degree. The M.A. is given for a year's additional work and the B.D. at the end of two years; by working during the summer terms all three degrees may be obtained in six years or in less time.

There are also two non-collegiate courses, the first covering three years and leading to the Th. B. the second covering two years and leading to the Th.G. In the former, ten semester hours in the last year are elective, and in either course there is a choice between biblical interpretation and Bible in the first year. With these exceptions, all work in both courses is prescribed. Nearly 100 Baptist churches are regularly served by student pastors studying in Mercer University.

The school of theology uses the equipment of the university. In addition to the usual dormitory accommodations, there are on the campus twenty-three cottages for the use of married students; sixteen of these are double apartments accommodating two families each.

Financial data are not separated from the accounts of the university, except that the endowment is $162,670. The school of theology has funds for ministerial education in proportion to student resources and needs. In many cases an additional allowance is granted to men with families living in the student cottages.

ILLINOIS

AT AURORA

AURORA COLLEGE, DEPARTMENT OF BIBLICAL LITERATURE

Advent Christian. President, Orrin Roe Jenks, B.D., D.D.

Aurora is a small manufacturing city with a population of 36,397, of whom 18 per cent. are foreign-born. It affords one church of the denomination.

This is a department of Aurora College, organized in 1892 by the Western Advent Christian Publication Association and opened at Mendota, Ill., in 1893, as Mendota Seminary.

The college was controlled and managed by this organiza-

tion until 1899, when a separate charter was procured and it became an independent corporation. In 1912 the institution was moved to Aurora, Ill., and the name changed to Aurora College.

There are five members of the board of directors, two of whom are ministers. They are elected for a term of three years by delegates from the Advent Christian Conferences of the United States.

The school year consists of two semesters of eighteen weeks each.

Four professors give part-time to the Bible department. Members of the faculty must be members in good standing in some evangelical church.

The candidate for admission must be at least a high-school graduate.

Of the nine students enrolled in 1920-21, four were high-school graduates; others were to complete high-school work in the academy. Three were from Washington, one from Illinois, and one from each of five other states. The registration of 1922-23 was twenty-five.

There is a combined college and theological course, in which about half the work is college work proper. (The college is not listed by the American Council on Education). Half the work required for graduation is prescribed.

Candidates for the diploma must be high-school graduates and must have completed ninety semester hours. The B.D. degree is granted to those who have had a full college course or the equivalent, have completed ninety semester hours of work, presented a thesis of not less than 6,000 words, and attained an average grade of C in all class work, including thesis.

The assets of finances, plant and equipment have not been separated from those of the college, except that a library valued at $2,000 belongs to the biblical department. A regular allowance is obtained from the denominational Forward Movement.

Those preparing for Christian service are granted a rebate

sufficient to cover the cost of tuition, except the amount required for registration fees and the student finance fee.

AT CHICAGO

BETHANY BIBLE SCHOOL
CHICAGO THEOLOGICAL SEMINARY
DIVINITY SCHOOL, UNIVERSITY OF CHICAGO
MCCORMICK THEOLOGICAL SEMINARY
NORTHERN BAPTIST THEOLOGICAL SEMINARY
RYDER DIVINITY SCHOOL
UNION THEOLOGICAL COLLEGE
WESTERN THEOLOGICAL SEMINARY
GARRETT BIBLICAL INSTITUTE (Evanston)
NORWEGIAN-DANISH THEOLOGICAL SEMINARY (Evanston)
SWEDISH THEOLOGICAL SEMINARY (Evanston)
BROADVIEW THEOLOGICAL SEMINARY (LaGrange)
CHICAGO LUTHERAN THEOLOGICAL SEMINARY (Maywood)

Chicago, with its suburbs, is the seminary center of the United States. The typical American developments in art, education, religion and society, are here in the urban life and background of three million people.

The locations of individual institutions vary: Bethany Bible School is in a residential district of poor people; McCormick is in a semi-business residence district; the United Lutheran is in a residential suburb. All but two of these seminaries are in the vicinity of universities.

In Evanston, Garrett Biblical Institute is situated on the campus of Northwestern University, with which it is affiliated. The Norwegian-Danish and the Swedish theological seminaries are also affiliated with these institutions. Having received the gift of a site, Western Theological Seminary is moving to the campus of Northwestern University. McCormick Theological Seminary and Northwestern University have exchanges of credits in educational programs.

The University of Chicago campus has its own Divinity School; the Chicago Theological Seminary is adjacent. These

institutions are closely affiliated and the affiliation includes Ryder Divinity School.

Coöperation between these institutions widens educational programs, and affects or determines general practice in such matters as length of school year, summer session, admission and graduation requirements.

BETHANY BIBLE SCHOOL, SEMINARY DEPARTMENT

Church of the Brethren. President, Albert C. Wieand, A.M., B.D., Th.D.

The date of the original charter is June, 1906.

Members of the board of directors are chosen by an electorate consisting of the faculty, the General Education Board, graduates who are members of the church, and donors of $300 or more in money or service. The body consists of four professors in theology, the business manager of the seminary, two pastors and one farmer. A committee appointed by the general conference is recommending a plan whereby the trustees shall be elected by the general conference, upon nominations by the faculty and executive committee, the general boards of the church, and the "standing committee of the general conference."

There are three quarters of twelve weeks each, also a summer quarter of the same length.

Faculty members must be members of the Church of the Brethren. At present there are eight on the staff.

The admission requirement is college graduation, with exceptions.

Fifty students attended in 1922-23, all but one members of the Church of the Brethren. Thirteen were from Illinois, the remainder from nine other states, with three from foreign countries. Thirty-two had college degrees; eighteen had had two or more years of college work.

As vocational requirements, each student is required to take in one of the three departments—(1) homiletics, (2) religious education, (3) missions—a minimum of four majors. Every student does practical Christian work or field

work as a part of the course and the work must be approved for graduation.

The requirements for the B.D. are:

I. Three years in the seminary following college graduation; or two years in the seminary after four years in college, providing two years of theological and philosophical work have been elected in college. (For special students the following provisions are made: four years in the seminary following two years in college, or three years in the seminary following three years in college, providing one year of theological or philosophical work has been elected in college).

II. A thesis, showing exhaustive study on the subject.

III. Final examination.

IV. Approval for efficiency in Christian service.

Data as to plant, equipment and finance are not separated from those of the institution, which includes a training school.

The school has few positions to offer students, but will assist in finding suitable work.

CHICAGO THEOLOGICAL SEMINARY

Congregational. President, Ozora Stearns Davis, Ph.D., D.D., LL.D.

The charter was obtained in 1855, and the school opened in 1858. In 1915 it was affiliated with the University of Chicago.

According to the Constitution, members of the board of trustees are elected by a triennial convention of representatives appointed by congregational conferences of sixteen states of the Interior. There are twenty-four in all; eight are ministers.

There are four quarters of twelve weeks each.

There are five full-time and four part-time faculty members, of whom six are full professors, one an assistant professor, one an instructor, and one a lecturer. Full professors must be Congregationalists. There is "freedom of historical and critical research united with a constructive spirit."

A college degree is necessary for admission, except when a student is pursuing the college and seminary course conjointly; this provision is waived in the summer quarter.

The seventy students in 1920-21 were, with few exceptions, Congregationalists. All of the regular students had college degrees. Of the twenty-eight unclassified, nine had degrees, twelve were pursuing college and seminary courses conjointly, seven had no college training. Nineteen states were represented.

The equivalent of seventy-six semester hours is required for the degree, of which fifty-two are prescribed in keeping with the kind of work the student is preparing for. The school is closely affiliated with the divinity school of the university. Courses are advertised in both catalogues and credit is interchanged. The curriculum admits of special preparation for the rural or city pastorate, for executive and administrative positions, for religious education, social service and foreign missions, either general, educational, or vocational.

The B.D. is granted in course, twenty-seven majors of work of which eighteen are prescribed being required.

The seminary has about an acre of ground with three dwellings; plans have been accepted for their replacement with a group of seminary buildings. The library and classrooms are in the university buildings. The seminary has access to all the university libraries and equipment.

Financial data are as follows: plant and equipment, $150,000; productive endowment, $877,517; unproductive endowment, $21,267; funds subject to annuities, $23,500; other assets belonging to permanent funds, $90,894; total assets $1,118,178; no liabilities.

Expense: administration, $6,689; promotion, $225; instruction, $29,467; maintenance (plant and equipment), $4,957; library, $2,642; student aid, $2,250; total, $46,231.

Income: From endowment, $50,768; individual contributions, $35; church contributions, $2,272; other sources, $1,664; total $54,739.

Seminary scholarships amounting to not more than $50 per quarter are available for regular students of good standing.

The Congregational Education Society makes annual grants or loans to Congregational students preparing for Christian service and requiring such assistance, in amounts ranging from $50 to $75. Loans may be had, when necessary, by a limited number of students in amounts not exceeding $75 a year at a nominal rate of interest. There are also many opportunities for self-help.

DIVINITY SCHOOL, UNIVERSITY OF CHICAGO

Baptist. Dean, Shailer Mathews, A. M., D.D., LL.D.

The Divinity School of the University of Chicago grew out of the Baptist Union Theological Seminary, founded in 1866 and organized in 1867 by "the Baptist Theological Union located at Chicago." It was made a condition of Mr. John D. Rockefeller's first subscription of one million dollars to the university, that this seminary should become the divinity school of the university; while $100,000 of his subscription were designated for the erection of a building for the divinity school on the university campus and $100,000 for the endowment of the school. The divinity school is an integral part of the university.

The school is controlled by the board of trustees of the University of Chicago in affiliation with the Baptist Theological Union. Three fifths of the members of the former and all of the latter are Baptists.

The school year consists of four quarters, twelve weeks each.

There are twenty-three faculty members besides the president of the university. All give full-time to the seminary. Though most of the faculty members are Baptist, membership in a particular denomination is not required, and full academic freedom is allowed.

The requirements for entrance to the Graduate Divinity School are the same as for entrance to the Graduate School of Arts, Literature and Science. Candidates for a degree must possess a Bachelor's degree approved by the university examiner. They must have had at least one course in each

of the following subjects, sociology, political economy, philosophy and biology; or they must take these courses in addition to those required for the degree. Unclassified students of sufficient maturity may be admitted to courses of instruction for which they are prepared; but such students must have had the practical equivalent of a college or seminary course. During the summer quarter, the divinity school maintains an English theological seminary for non-college graduates. All departments of the divinity school are open to graduate and senior college students of the university.

In 1921-22 there were 401 students; in 1920-21 there were 369. Eighty-eight students were Baptists and twenty-three other denominations composed the student body of 1920-21, while 128 colleges and universities, and thirty theological seminaries, were represented. Students come from all parts of the United States, from Canada and from other countries.

Twenty-seven majors are required for graduation, of which eighteen are prescribed. The prescribed courses are arranged in four curricula, preparing for the pastorate, for foreign missions, for religious education, and for social service. Of the electives, three are to be chosen as sequence majors in the student's principal department and six under the advice of the student advisor. The courses vary according to the field chosen. In addition to the subjects and courses offered by the divinity school, courses given by the faculties of arts, literature and science of the university, by the Chicago Theological Seminary and by the other seminaries affiliated with the university, are open to students of the divinity school. Especial attention is given to practical vocational training in each curriculum. Correspondence work is conducted through the correspondence division of the university and the American Institute of Sacred Literature.

For the B.D. degree, twenty-seven majors are required, as stated above. The Divinity School also offers courses leading to the degrees of A.M. and Ph.D.

The school occupies several of the university buildings. In one building are administration offices, classrooms, library, and the Haskell Oriental Museum. Two more buildings are

to be built. The library is exhaustive, particularly in modern books.

The plant and equipment are part of the university property and are not separately evaluated. The budget also is part of the university budget; and the facts following represent estimates.

Expense: administration and promotion, $4,720; instruction, $85,216; maintenance, $4,000; library, $8,500;[4] scholarships, fellowships and student service, $39,185; dormitories, $10,400; museum, $2,300; total $154,321.

Income: From endowment, $98,568; from tuition, $42,753; from room rents, $13,000; total $154,321.

A number of scholarships are available for students in the Graduate Divinity School. Service is required in return for such aid. No gifts are made except scholarships of $50 toward $60 quarterly tuition.

MCCORMICK THEOLOGICAL SEMINARY

Presbyterian, U.S.A. President, James G. K. McClure, D.D., LL.D.

Established in 1830 as the Theological Department of Hanover College, Hanover, Ind., the institution was changed in 1840 to the New Albany Theological Seminary of New Albany, Ind.; in 1859 to the Presbyterian Theological Seminary of the Northwest (moved to Chicago) and in 1886 to the McCormick Theological Seminary.

The year consists of two semesters of sixteen weeks each.

Nine regular professors are supplemented by four instructors and four lecturers. No person shall be eligible to the office of professor of theology except a regularly ordained minister in the Presbyterian church. Every professor must subscribe to an agreement not to teach anything directly or indirectly contrary to the doctrine and principles for which the Presbyterian church stands.

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[4] This is the estimate of the total expense of the university libraries that should be allotted to the Divinity School.

A regular course of collegiate study or special recommendation from some Presbytery constitute the academic admission requirement.

The 166 students, virtually all Presbyterians, coming from twenty-five states and five foreign countries—chiefly from rural homes—represent seventy colleges. Ten have received their preparation in Bible institutes and ten have had no college training.

Of the twenty-seven majors required for graduation, twenty are prescribed. The prescribed subjects for the B.D. degree are: Hebrew and Old Testament exegesis, twelve hours; New Testament exegesis, ten hours; English Bible, eight hours; Church history, eight hours; historical theology, eight hours; philosophy of religion and ethics, eight hours; systematic theology, eight hours; practical theology, including public speaking and homiletics, twelve hours; pastoral theology, two hours; missions, two hours; and sociology, two hours. A liberal range of electives is offered.

The B.D. degree, with language requirements, is conferred on graduates of colleges of good standing who have completed the seminary course. Diplomas are given other students.

The library is a new, beautiful one-story building of gray stone, modern in all its appointments and equipment, well-catalogued, and under the supervision of a full-time librarian. It contains 50,000 volumes, 1,500 being added annually. A museum containing a large number of objects illustrating missionary life and work, as well as relics from ancient civilizations, constitutes a significant part of the library.

The buildings are (1) Ewing Hall, erected in 1863, containing rooms for students; (2) the Chapel, 1875, containing the chapel and two lecture-rooms; (3) McCormick Hall, 1884, containing seventy suites of rooms for students; (4) Fowler Hall, 1887, containing sixty-five suites of rooms for students and two lecture-rooms; (5) nine houses for professors; the Virginia Library, 1894.

The data on finance are: plant and equipment, $548,000; endowment, $2,246,000; total assets, $2,794,000. Total bud-

get $117,000. Income, $119,000. There has not been a deficit in finances since 1905.

There are three graduate fellowships yielding an annual income: one of $600 and two of $750 each. The Presbyterian Board of Education assists needy students of its own faith.

WESTERN THEOLOGICAL SEMINARY

Protestant Episcopal. President and Dean, William Converse DeWitt, S.T.D.

The Western Theological Seminary was founded and partly endowed by Dr. Tolman Wheeler. Its original charter was granted in 1883. From 1885 until 1923 it was located in a residential district on one of the boulevard arteries, West Side. Work was suspended in 1923 to be resumed in 1925 on the new site on the campus of Northwestern University.

The members of the board of trustees are elected by the incorporators. It is composed of seven clergymen and eleven laymen.

Faculty members must be priests of the Protestant Episcopal church. There have been five part-time and four full-time members; five professors and four instructors. There were fifteen students in 1921-22, all members of the Protestant Episcopal church. Nine states and three foreign countries were represented. Seven students had college degrees, two others had college training.

Ninety semester hours were required for graduation, all work being prescribed. Extra work in Greek is required of those deficient in this subject. The student receives a diploma upon completion of the course.

The buildings at the Evanston site will be new and accommodate about fifty students, with dormitories, lecture-rooms, refectory, chapel, administration rooms, library. "The library, constantly supplemented by gifts and purchases, has been kept within 20,000 volumes by annual elimination. The Hibbard Old Testament Library—formerly known as the "Hibbard Egyptian Library"—is reputed to be the most com-

plete of its kind in America, containing complete sets of Egyptian, Assyrian, Aramaic, Hittite, Armenian and Elamite inscriptions, and embracing the most important works on Oriental History."

The present endowment is $600,000.

GARRETT BIBLICAL INSTITUTE, GRADUATE SCHOOL OF THEOLOGY

Methodist Episcopal. President, Charles M. Stuart, D.D., Litt.D., LL.D.

The date of the original charter is 1855.

The board of trustees consists of six members, three of whom are ministers, elected for four years by the Rock River Conference of the Methodist Episcopal Church.

There are four quarters of twelve weeks each; the summer quarter is divided into two terms of six weeks each.

There are twenty-two faculty members, fifteen full-time and seven part-time. There are eleven professors, six full-time and five part-time; seven assistant professors, five full-, and two part-time; four full-time instructors. There are also three lecturers employed for the summer quarter. The part-time members are members of the faculty of Northwestern University. Members must be in "hearty sympathy with doctrinal standards of the Methodist Episcopal Church."

Regular students must be graduates of approved colleges; special students must have completed at least two years in approved colleges.

In 1921-22 there were 318 students, most of them members of Methodist bodies, the majority of them Methodist Episcopal. Almost every state and nine foreign countries were represented. All regular students had degrees and all specials had done at least two years of college work; 135 institutions were represented.

The requirements for graduation are thirty-six majors. A definite amount of work is required in certain departments, amounting in all to twenty-seven majors, of which eighteen are definitely prescribed courses. Each student must also

choose from five "groups" a field for special study. The range of courses is wide; twelve half-majors in field or practical work must be completed for graduation. Courses in Northwestern University are open to students of Garrett without extra cost. The total of university credits allowed to any one student cannot exceed twelve year-hours.

The B.D. degree is conferred upon graduates of approved colleges who have completed the requirements for graduation as stated above.

The campus occupies 260,000 square feet of the campus of Northwestern University; for this land the seminary holds a perpetual lease. There are four dormitories, and the seminary leases a fifth building used as a dormitory and for classrooms. A new administration building is in process of erection. The library contains 95,000 volumes. The museum is valued at $14,587.

The financial data are as follows: plant and equipment, $174,126; productive endowment, $970,000; funds subject to annuities, $112,568; other assets belonging to permanent funds, $101,711; total $1,358,405.

Expense: administration, $9,674; instruction, $51,795; library, $8,231; other, $88,000; total $157,700.

Income: from endowment, $54,000; tuition, $8,765; individual contributions, $1,500; other sources, $100,000; total $164,265.

Aid may be received by students from the board of education of the Methodist Episcopal church. The limit for a student of full college grade is $150 a year and the full amount loaned to any one student including college, secondary school and seminary loans is $600.

CHICAGO LUTHERAN THEOLOGICAL SEMINARY

United Lutheran. President, J. E. Whitteker, D.D., LL.D.

The original charter was obtained in 1891. In 1920 a part of the faculty withdrew and started a school at Fargo

N.D. The enrollment in 1921-22 was twenty, a considerable decline from that of preceding years.

The board is self-perpetuating. Members must be elected from synods in doctrinal agreement with the General Council.

The school year consists of five terms of six weeks each.

There are five full-time and two part-time faculty members; three administrative officers, five professors and two instructors. Members must be Evangelical Lutherans and subscribe to the following: "I solemnly promise before Almighty God that all my teaching shall be in conformity with His Word and with the aforementioned Confessions" (those of the Evangelical Lutheran church).

A college degree is required for admission; a few special exceptions to this rule are made.

All the students enrolled in 1921-22 were Lutherans. Of the sixteen resident students in 1920-21, six were from Illinois, two from Minnesota, one from each of five other states, two from Sweden, and one from Canada.

There are no electives; 110 semester hours are required for graduation.

The B.D. is given as a graduate degree to those who complete the fourth year of work. Those completing the three-year course receive a diploma.

The campus contains fifteen acres valued at $30,000. There are two dormitories, a recitation hall, the "Commons", a heating plant, and six faculty residences. The library is valued at $15,000. All old unusable books have been removed from the shelves and stored in the basement of the seminary building.

The financial data furnished are as follows: plant and equipment, $377,000; productive endowment, $193,000; funds subject to annuities, $18,000, apparently included in the above; total assets, $570,000. Average annual income, $30,000.

There is a student aid fund through which students who need aid may meet half of their expenses by performing such services as the executive committee may designate.

AT NAPERVILLE

EVANGELICAL THEOLOGICAL SEMINARY

Evangelical Association. President, G. B. Kimmel.

The seminary is on the same campus with North-Western College with which it is affiliated. The date of the original charter is 1873.

The members of the board of trustees are elected by the annual conferences. There are fifteen ministers and seven laymen, also one bishop, ex-officio.

There are three quarters of twelve weeks each and a summer school of six weeks.

There are five full-time professors, one of whom is also an administrative officer; also a part-time administrative officer. "All are members of the Evangelical Association and are loyal to its doctrine."

For admission to the course leading to the B.D. degree, college graduation is required; for the diploma course, high-school graduation; for the Christian worker's course, high-school graduation or its equivalent.

In 1921-22, there were eighty-four students, fifty-nine regular and twenty-five special. (The special students were those in North-Western College taking the combination course or electing courses in the seminary). All excepting one were members of the Evangelical Communion. Fourteen states and Canada were represented. Forty-five of the students had college degrees, twenty-six from North-Western College; of the thirty-nine without degrees, twenty were from North-Western Academy.

The work is largely prescribed. The degree and diploma courses require two years, the Christian workers' course one year.

Candidates for the B.D. degree must be college graduates and complete twenty-seven majors in the seminary. There is an arrangement with North-Western College whereby students may receive both the A.B. and the B.D. in five years. To receive the diploma, the student must be a high-school

graduate and complete twenty-four majors. The Christian workers' course requires high-school graduation or the equivalent and the completion of thirteen majors.

The seminary building contains a chapel, lecture-rooms, library, and faculty offices. The library contains about 4,500 volumes. The library and gymnasium of North-Western College are open to seminary students on the same conditions as to college students. The seminary has no dormitories.

The financial data are as follows: plant and equipment $66,216; productive endowment $128,829; unproductive endowment $65,021; funds subject to annuities $18,700; total assets $278,765, less liabilities $4,807; net assets $273,958; expenses $16,745. Income: from endowment $6,288; tuition $500; individual contributions $2,000; church contributions $7,000; total $15,788.

There is a fund from which loans to students may be made.

AT SPRINGFIELD

CONCORDIA THEOLOGICAL SEMINARY

Lutheran, Missouri Synod. President, H. A. Klein.

The seminary is situated in an industrial city of 59,183, 11 per cent. of whose population is foreign-born white, 5 per cent. Negro.

The control is that of the Evangelical Lutheran synod of Missouri, Ohio and other states. There are three trustees.

The school year extends from early in September to the middle of June.

There are seven full-time faculty members, six professors and one instructor.

Graduation from the eighth grade is required for admission.

The 187 students "of the college" in 1922-23 were all Lutherans, chiefly of the Missouri synod. Twenty were enrolled in the diploma course. They were from all the states of the Union, from Canada and a few from Germany. Most of them were from Lutheran parochial schools.

All work tends to the preparation of ministers. Full college and theological courses are given. All work is prescribed. The curriculum includes three years' work in pedagogy, two in psychology and two in the history of education; work in English is required for two years.

Graduation requires the completion of the six-year course and of one year's supply work.

There are five buildings, including three dormitories. The library contains about 3,000 volumes.

The seminary is supported by voluntary contributions by congregations of synods. No financial data are furnished.

Student aid is carried on by voluntary donations.

IOWA

AT DES MOINES

DANISH BAPTIST THEOLOGICAL SEMINARY
DRAKE UNIVERSITY COLLEGE OF THE BIBLE
GRANDVIEW COLLEGE

Des Moines is a commercial city of 126,468 in a prosperous rural state.

DANISH BAPTIST THEOLOGICAL SEMINARY

Northern Baptist Convention. Dean, Nels. S. Lawdahl, D.D.

In 1892, when the Baptist Union Theological Seminary, since 1877 located at Morgan Park, Illinois, became the Divinity School of the University of Chicago, the Danish-Norwegian department remained at Morgan Park as a department of the Divinity School. In 1913 the school was moved to Des Moines and became affiliated with Des Moines University under the present name.

The trustees, elected by the Danish Baptist General Conference, number eleven in all, chiefly farmers, ministers and business men.

The session consists of three terms of twelve weeks each.

The dean is the only full-time professor. There is one part-time professor.

There are no academic requirements for admission.

There were eleven students in 1921-22, six from Iowa. None had a college degree. All were Baptists.

The regular seminary course covers four years, of which two years are devoted to preparatory work and two to theological studies. Thirty-six majors are required for graduation, a major being a subject occupying one hour each day over a period of twelve weeks.

The degree of Bachelor of Theology is conferred upon those who satisfactorily complete the course, present a thesis, and pass a final oral examination covering at least three theological subjects.

The seminary has no building, and classes meet in the university buildings. There is a separate library, valued at $500, and the seminary has an endowment of $30,000. The current expense was $2,100, income $2,100.

A current expense fund provides for students who need it. The instruction in the seminary has until recently been carried on in the Danish language. The English language is now used almost entirely.

DRAKE UNIVERSITY COLLEGE OF THE BIBLE

Disciples of Christ. Dean, Jesse C. Caldwell, B.D., LL.D.

The original charter was granted the university in 1881. The "Literary Department," the College of the Bible, Conservatory of Music, Commercial School and the Academy were organized at that time.

The board of trustees is composed of thirty-six members, one-third of whom are elected each year by the board. Of these, two are elected from a list of nominees submitted by the alumni association. There are twelve life members at present. The president of the university is an ex-officio member of the board and there are three honorary ex-officio members who represent the state organization of the Disci-

ples. These three members are advisory only and have no power to vote.

The school year is divided into two semesters of eighteen weeks each and a summer quarter of twelve weeks.

There are six regular faculty members besides the president of the university; of these, four, including the dean, are full-time professors; two are part-time lecturers; one is an emeritus professor. No ecclesiastical connections or declarations are required.

High-school graduation will admit students without examinations. Students presenting satisfactory evidence of sufficient preparation may be admitted by examination. These requirements will admit students to the B.S.L. course. Students over twenty-one years of age who are not seeking a degree will be admitted as non-classified students under certain conditions. For admission to courses leading to the B.D. degree, the candidate must have at least senior classification in the College of the Bible, the College of Education, the College of Liberal Arts, or from some other institution of equal standing.

Of the seventy-six students in 1922-23, seventy-four were Disciples of Christ; forty-seven were from Iowa, the others from eight states, Canada and the Philippine Islands; sixteen had college degrees, twenty-eight others had had some college training, one was from a religious training school, ten were high-school graduates, twenty-one were unclassified students over twenty-one years of age.

There are two courses, a regular undergraduate course of four years and the standard divinity course of three years. For the first, 120 semester hours, exclusive of work in practical theology, are required. For the second, ninety semester hours are required. In either course ten hours in practical theology are prescribed.

The degree of Bachelor of Sacred Literature is conferred upon completion of the four-year course; that of B.D. upon completion of the three-year standard divinity course and the presentation of a satisfactory thesis, the candidate being also

required to pass an oral examination upon all courses offered for the degree.

The campus is part of the Drake University campus. The building has two stories and a basement containing recitation rooms and administration quarters. A rooming house in town has been furnished for Bible College men. The library of 10,000 volumes is housed with the university library.

The financial data are: plant and equipment, $56,064; productive endowment, $130,098; unproductive endowment (in pledge), $53,495; funds subject to annuities, $6,500; total assets, $246,158. Expense: administration and overhead, $3,807; promotion, $181; instruction, $10,866; total, $14,854. Income: from endowment, $8,291; tuition, $480; individual contributions, $196; church contribution, $5,363; total, $14,330.

There are loan funds in the amount of $6,871 available to students in times of special need.

AT DUBUQUE

UNIVERSITY OF DUBUQUE THEOLOGICAL SEMINARY

Presbyterian U. S. A.; President, Rev. C. M. Steffens, A.M., D.D.

Dubuque is an industrial city of 39,141, one-third being foreign, chiefly German and Irish. The community is predominantly Roman Catholic in faith.[5]

The school was organized in 1852, changing its charter in 1911 for the purpose of organizing a separate college and theological seminary. It is under the control of the General Assembly of the Presbyterian Church, U. S. A.

The school year consists of two semesters of sixteen weeks each.

The faculty of eight members interlocks with those of the academy and the college; three give full time to the semi-

[5] Wartburg Theological Seminary under the auspices of the Evangelical Lutheran Synod of Iowa, enrolling fifty-nine students is also in Dubuque.

nary. Membership in the Presbyterian church is required and appointment must be authorized by the General Assembly.

Students of all denominations will be admitted on presentation of a certificate of membership in some evangelical church.

There are twenty-eight students. Five denominations, eight states and four foreign countries are represented.

There are fourteen required subjects throughout the course, with eighteen to twenty electives; 120 semester hours.

Conferring the B.D. degree requires as prerequisite the A.B., a major and a thesis satisfactory to the faculty.

There is no seminary building as such; some "separate funds are listed as belonging exclusively to the seminary," but the amount is not stated.

Candidates can obtain aid from the Presbyterian Board of Education provided they have for one year been members of some Presbyterian church. Several scholarships have been generously endowed.

KANSAS

AT KANSAS CITY

KANSAS CITY BAPTIST THEOLOGICAL SEMINARY
KANSAS CITY SCHOOL OF THEOLOGY[6]

Kansas City is a manufacturing center whose chief industries are packing and the manufacture of soap and flour. Its population is more than a hundred thousand, forming part of a population total of half a million, including Kansas City, Mo., and the suburbs of the two cities. Kansas City University, a coeducational institution under the auspices of the United Brethren and the Methodist Protestant churches, is in the city.

Institutions of religion in border territory have a special function in the mutual interpretation of North and South

[6] Temporarily discontinued.

KANSAS CITY BAPTIST THEOLOGICAL SEMINARY

Baptist. President, P. W. Crannell, D.D.

In 1901 a charter was obtained for the Kansas City Baptist Seminary. In 1913 the Women's Missionary Training School was opened.

Seven-eighths of the directors must be Baptists of good standing. Nominations are made yearly by the Kansas Baptist state convention. There are twelve ministers and twelve laymen. Trustees are chosen from six other states.

There are seven full-time and eight part-time faculty members. Members must belong to the Baptist denomination and subscribe to the New Hampshire Confession.

In 1922-23 there were forty-six students in the seminary and thirty-nine in the training school, all but one Baptists. Thirty-three were from Kansas, thirty-four from Missouri, the remainder from eight states. Sixteen had college degrees.

"A college degree is required for the B.D. degree." Unmarried men under twenty-five years of age cannot be admitted without a high-school course.

The regular three-year courses are the Greek-Hebrew, covering 114 semester hours, and the Greek, covering 126 semester hours. There are three four-year courses for non-college men: the Greek-Hebrew, the Greek and the English, requiring respectively 150, 160 and 123 semester hours. "The work is prescribed, though many electives are offered."

The B.D. degree is conferred for the regular courses; the B.Th. for the four-year Greek-Hebrew and Greek courses; and the Graduate in English Bible for the English course.

A new site, consisting of twenty acres, has been purchased and buildings are to be erected.

The present plant and equipment are valued at $72,000; assets for new buildings, $45,000; endowment and other pledges ($10,000), $136,000; total assets, $253,000; liabilities $34,000; net assets, $219,000. (Expense-year ending April 3, 1922.) Administration, $2,119; promotion, $4,157; instruction, $9,136; maintenance (plant and equipment),

$4,251; library, $503; student aid, $3,085; other, $9,851; total, $33,103.[7]

Income: from endowment, $3,378; individual contributions, $7,406; church contributions, $305; board of education, $18,607; annuities, $600; rents, $2,027; sundry, $1,251; total, $33,575.

"The Faculty will be able to give moderate assistance (recently substantially increased) to all approved students who may need it." While there is no formal agreement to repay money thus granted, it is expected that the student will when it becomes possible. Aid to former college students, graduates and others, is now graded, increasing according to college rank.

KENTUCKY

AT LEXINGTON

COLLEGE OF THE BIBLE

Disciples of Christ. Dean, W. C. Bower, A.M.

Lexington, in the Blue Grass region, is an educational and cultural center of Kentucky. The population is 41,534, of which 30 per cent. is Negro. Rural problems, especially those peculiar to the southern mountains, are the heritage of the tributary country.

The College of the Bible was founded in 1865 as a College of Kentucky University, now Transylvania College. In 1878 it was chartered as an independent institution. Since 1895, it has occupied its own buildings on the same campus as Transylvania College with which it is affiliated.

The board of trustees, consisting of nine ministers and nine laymen, is self-perpetuating.

The teaching staff consists of six full-time members and

[7] Equipment and finances include training school.

one on part-time. The charter requires that the faculty be members in good standing of a congregation of the Disciples of Christ.

There were fifty-nine students in 1921-22, all Disciples of Christ. Fourteen states and three foreign countries were represented. Nineteen held the A.B., sixteen from Transylvania; sixteen were college juniors or seniors taking work to be credited toward the B.D. degree; twelve were college sophomores or freshmen enrolled as special students, all but one from Transylvania.

The A.B. degree is required for admission to the B.D. course; but credit is given for a year in theology taken at college during the junior and senior years. For the course leading to the Master of Religious Education, the A.B. or equivalent training is prerequisite; for that leading to Bachelor of Practical Theology, two years of standard undergraduate work. A rigidly segregated department with limited enrollment is maintained for poorly prepared, mature students.

Ninety-two semester hours and a thesis are required for the degree of B.D.; for the M.R.E., two years' work covering sixty semester hours; for the Bachelor of Practical Theology, sixty semester hours. Hebrew and Greek are not required in any course.

The seminary owns one building and has an interest in dormitories and other property of Transylvania College, including the library of more than 30,000 volumes, including a rare collection of historical material.

Plant and equipment are valued at $74,642; productive endowment, $288,523; funds subject to annuities, $21,900; total assets, $385,065; liabilities, $38,546; net assets, $346,519. Expense: administration, $4,552; promotion, $1,196; instruction, $13,775; maintenance, $6,387; library, $1,599; other, $5,641; total, $33,150.

Income: from endowment, $19,749; tuition and rent, $7,032; individual contributions, $125; church contributions, $9,342; other, $941; total, $37,189.

AT LOUISVILLE

SOUTHERN BAPTIST THEOLOGICAL SEMINARY
PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY

Louisville is a commercial and manufacturing city of 234,891, with 18 per cent. of the population Negro and 5 per cent. foreign-born. The University of Louisville is one of its institutions of higher education.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Baptist Southern Convention. President, Edgar Young Mullins, D.D., LL.D.

Established at Greenville, South Carolina, in 1859, the school was closed during the Civil War. In 1877 it moved to Louisville, seeking an endowment from states that had suffered less than had North Carolina. In 1880 a gift of $50,000 was secured.

The board of trustees consists of 112 members, of whom sixty-nine are ministers, representing the various states in the Southern Baptist Convention, the number from each being based on the money contribution to the seminary. Nominations are made by the convention and elections are by the board.

There are eleven full-time faculty members. All are required to be members of the Baptist church and to sign the seminary articles of faith.

In 1922-23, there were 434 regular students in residence, more than 400 being Baptists. They represented thirty-two states and nine foreign countries. Three hundred and eighty had attended college; but there is no information as to the extent of their college training. There were also 269 women enrolled.

An ordinary English education is required for admission. There are three undergraduate courses: the English re-

quiring two years; the eclectic, requiring from two to three years; and the full course, covering from three to four years. The school year is divided into four quarters of eight weeks each; and a student may leave at the end of a quarter and return at any time and receive credit for another quarter, repeating until the work is completed.

The English course leads to the degree of Graduate in Theology; the eclectic to the degree of Bachelor in Theology; the full course to that of Master in Theology, a satisfactory graduating address being a further requirement for the latter.

There are four buildings. The library is valued at $29,000.

Plant and equipment are valued at $310,851; productive endowment, $1,550,000; unproductive, $100,000; funds subject to annuities, $89,000; total assets, $2,049,851. Expense: administration, $3,000; promotion, $12,000; instruction, $47,000; maintenance, $8,000; library, $3,000; student aid, $20,000; other, $7,000; total, $100,000.

Income: from endowment, $70,000; individual contributions, $5,000; church contributions, $10,000; other, $15,000; total, $100,000.

Aid is extended where necessary.

MAINE

AT BANGOR

BANGOR THEOLOGICAL SEMINARY

Congregational. President, Warren J. Moulton, Ph.D., D.D., LL.D.

Bangor is a small commercial city with a foreign-born population of 17 per cent. Her position as a railroad center affords contact with rural churches, and the University of Maine at Orono gives an educational atmosphere.

The charter was granted in 1814 by the legislature of

Massachusetts and was confirmed in 1831 by the legislature of Maine. Temporarily located at Hampden, the seminary moved to Bangor in 1819. The power to confer degrees was granted in 1905.

Trustees must be native-born citizens. Alumni nominate candidates to the trustees for election. There are seven clergymen, six business men and one college professor.

There are five full-time professors, and three instructors and six lecturers, all part-time. Members of the faculty, prior to their confirmation and inauguration, present to the trustees a personal statement of belief. According to the charter, members must be Congregationalists or Presbyterians.

In 1921-22 there were twenty-nine students, fourteen being Congregationalists. Twenty were from New England and seven from outside the United States. Six had college degrees. The enrollment in 1922-23 was forty.

Students are admitted conditionally by college, high-school or academy diploma, or on individual merits.

Eight term-hours of elective work must be taken, and sixteen may be taken by qualified students. All other work is definitely prescribed.

Diplomas are given to those who complete the three-year course, but are not eligible for the B.D. degree. Candidates for the B.D. must hold the A.B. degree, complete additional work and complete a prescribed amount of work in New Testament Greek.

The campus comprises seven and a half acres valued at $30,000. There are a dormitory, a chapel and library building, a gymnasium, a commons house, and six dwelling houses. The library is valued at $33,000. Plant and equipment are valued at $208,891; productive endowment, $393,985; funds subject to annuities, $5,000; total, $607,876. Nearly all endowment funds are designated funds. Expenses: administration, $600; promotion, $416; instruction, $14,050; maintenance, $4,831; library, $896; student aid, $2,110; other, $998; total, $23,917.

Income: from endowment, $20,188; total, $20,188. The deficit was covered by special contributions.

Scholarships are available for those whose circumstances require aid. Recipients should maintain a grade of at least B.

Bangor Theological Seminary is the only institution for ministerial training in northern New England and a majority of its graduates have served within this area. The rural field receives especial consideration.

Non-college men of mature years are admitted and are given opportunity to pursue theological studies and to prepare for advanced college standing. Reports show that 80 per cent. of such students take an academic degree after being graduated from the seminary. Provision is thus made for men already in the ministry to complete their training.

MARYLAND

AT WESTMINSTER

WESTMINSTER THEOLOGICAL SEMINARY

Methodist Protestant. President, Hugh Latimer Elderdice, A.M., B.D., D.D., LL.D.

Westminster is a town of 3,521 engaged largely in manufacturing and in the canning industry. Students have access to a city library. The grounds of the seminary adjoin those of Western Maryland College.

In 1884, Westminster Theological Seminary of the Methodist Protestant Church was chartered. Western Maryland College presented it with a tract of land.

Five clergymen and five laymen elected by the General Conference, and the president of the seminary ex-officio, compose the board of governors.

There are four full-time professors and one on part-time; also six instructors and six lecturers. The number of teaching hours per week is from twelve to fifteen. No ecclesiastical connections or declarations are required.

In 1921-22 there were thirty-three students, of whom thirty-two were Methodist Protestants. There were thirty-four in 1920-21, seventeen with college degrees; seventeen were from Maryland, the others representing nine other states.

A college degree is prerequisite to the degree course; high-school graduation or the equivalent, to the diploma course. All work is prescribed; but in the diploma course logic and additional work in English Bible may be substituted for Hebrew and Greek. There is also a special course consisting of a year of required and a year of elective work. There is a course in the rural church and the community, one in Christian sociology and one in Christian ethics. The degree course, plus a satisfactory thesis, leads to the degree of Bachelor of Divinity; the regular non-degree course, plus a thesis, to the diploma. A certificate of work done is given for the special course.

The seminary owns seven acres of ground and a three-story building containing chapel, public hall, library, recitation rooms and dormitory with baths. The library is valued at $3,000.

Value of plant and equipment is estimated at $200,000; productive endowment, $4,075; unproductive, $9,187; funds subject to annuities, $8,000; scholarships, $6,809; total assets, $228,071.

Expense: administration, $394; instruction, $5,967; maintenance (plant and equipment), $8,405; total, $14,766. Income: from endowment, $172; tuition, $2,497; church contributions, $7,815; other sources, $6,104; total, $16,588.

Arrangements have been made by which needy students may be helped in their efforts at self-support; "No worthy man is ever compelled to leave the Seminary because of inability to pay all his expenses."

ONE HUNDRED SEMINARIES

MASSACHUSETTS

AT BOSTON

BOSTON UNIVERSITY SCHOOL OF THEOLOGY
GORDON COLLEGE OF THEOLOGY AND MISSIONS
NEW ENGLAND SCHOOL OF THEOLOGY
EPISCOPAL THEOLOGICAL SCHOOL (Cambridge)
NEW CHURCH THEOLOGICAL SCHOOL (Cambridge)
HARVARD THEOLOGICAL SCHOOL (Cambridge)
NEWTON THEOLOGICAL INSTITUTION (Newton)
CRANE THEOLOGICAL SCHOOL (Tufts College)

The historical, social, cultural and industrial setting of Boston is combined with exceptional educational facilities. There is a general exchange of courses and of library privileges among these institutions. They are also associated with the educational programs of a college or university, in several cases with Harvard University.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY

Methodist Episcopal. Dean, James A. Beebe, D.D.

The school was organized in 1839; instruction was first given in connection with the Academy at Newbury, Vermont; in 1847 the theological department was moved to Concord, New Hampshire, and chartered as the Methodist General Biblical Seminary. In 1867 it removed to Boston and reorganized as the Boston Theological Seminary; becoming, in 1871 the earliest department of Boston University, it has since been known as the School of Theology of Boston University.

The trustees are those of Boston University.

There are thirteen full-time and seven part-time professors.

A baccalaureate degree from an accredited college is required for admission to regular courses.

In 1922-23 there were 442 students, including four fellows, sixty-one graduates, 201 regular undergraduates, forty spe-

cial students and 138 special students from the school of religious education. They represented 140 educational institutions, thirty-seven states and eight foreign countries. Virtually all were Methodists.

The following courses, with the indicated semester hours, were offered in 1922-23: Old Testament, thirty-six; New Testament, thirty-four; systematic theology and philosophy of religion, twenty-seven; church history, twenty-six; religious education, twelve; psychology and history of religion, sixteen; practical theology, forty-eight; social service, eighteen; missions and religions, twenty-four.

The Bachelor of Sacred Theology is given on completion of ninety semester hours of work; the Master of Sacred Theology and the Doctor of Sacred Theology, for postgraduate work. The Master of Religious Education and the Doctor of Philosophy may be taken in the affiliated schools.

The main building contains lecture-rooms, common room, library, offices, chapel and gymnasium; the upper floor of this building and two other buildings serve as dormitories. The library contains about 15,000 volumes.

The financial data are: plant, $365,000; endowment, $700,000; administration, $4,950; instruction, $44,550; library, $2,150; total expense, $88,237. Total income, $72,767. The deficit is made up from general funds of the university.

Three foreign fellowships are open to competitors. Scholarships of $140 are given all satisfactory candidates for the ministry of the Methodist Episcopal church. Short-term loans, not to exceed $600 for the entire course, may be had by Methodist students in need.

The School of Religious Education and Social Service is another department of the university, separate in organization, administration, faculty, students and purpose.

GORDON COLLEGE OF THEOLOGY AND MISSIONS

Undenominational. President, Nathan R. Wood.

Gordon College was founded by A. J. Gordon in 1889. It was affiliated with the Newton Theological Institution until

1914. In that year it became a separate institution and was granted its original charter. Its policy became interdenominational. In 1916 it became Gordon Bible College and in 1921 the name was changed to Gordon College of Theology and Missions.

The board of trustees is self-perpetuating. It is composed of thirty-six members; at present there are eleven ministers and twenty laymen, including two women. All must be members in good standing of evangelical churches. Twenty are Baptists.

There are five full-time and thirteen part-time faculty members. No ecclesiastical declarations are required of the faculty, but all are clearly understood to be evangelical.

For admission to the graduate course in theology and missions, college graduation is required. For the theological missionary college course, standard college entrance preparation is required.

In 1921-22 there were 209 students, representing fourteen denominations; there were 127 Baptists, thirty-four Congregationalists and twenty-three Methodists. Twenty-one states and the District of Columbia were represented, 141 students being from New England. There were also seventeen from Canada and six from Europe and Asia. Eighteen had college degrees, thirty-two others had some college training, six were graduates of theological seminaries and one had been a seminary undergraduate; twenty were normal-school graduates.

The graduate theological course requires ninety semester hours of which sixty-four, including two years of Greek, are prescribed. Hebrew is elective. There is also a theological, missionary, religious educational college course in which seventy hours out of a total of 120 are prescribed; the student "majors in religion, including the vocational studies necessary for his or her life purpose, and surrounds the major with literary, philosophical, historical, scientific and other cultural studies, almost all falling within the area of humanities."

The B.D. degree is given on completion of the three-year graduate course and the presentation and defense of an orig-

inal thesis. The Th.B. degree is given on completion of the four-year college course. The college diploma is given in a few cases, always for the full four-year course.

There are four buildings, part of one and all of another being used as dormitories; also a library. The library contains 15,000 volumes, including a collection of 10,000 volumes recently donated which contains many rare books, among them biblical versions from the early days of printing and in many languages, Shakespeareana of value, and a large missionary library.

Plant and equipment are valued at $363,000; productive endowment, $36,000; total assets, $399,000; liabilities, $29,900; net assets, $375,100. Expense: administration, $5,000; promotion, $2,347; instruction, $11,228; maintenance (plant and equipment), $3,812; library, $400; student aid and scholarships, $2,872; other, $3,786; total, $29,445. Income: from endowment (for scholarships), $2,372; individual contributions, $20,534; total, $22,906. (The deficit was removed by church and individual contributions.)

NEW ENGLAND SCHOOL OF THEOLOGY

Advent Christian. President, F. L. Piper, D.D.

The school was founded in 1897 and chartered in 1902.

The board of regents is composed of the officers of the school, three regents elected for six years by the corporation, and three "directors of the home" nominated by the Woman's Home and Foreign Mission Society of Massachusetts and elected by the corporation.

There are three full-time and four part-time faculty members, three being professors and four instructors; there are also several lecturers. Four teach subjects directly pertaining to theology. There are no restrictions as to teachers, but Advent Christians are preferred.

High-school graduation is the ordinary admission requirement, but not all have this amount of training.

There were twenty-two students in 1921-22, the majority Adventists, a few Baptists. There were fourteen students in

1920-21, all from New England save one, a Canadian. None had a college degree, although some had attended college.

The regular course covers three years; students who have not had a high-school course must take an additional preparatory year and a course in English each year throughout the course. For graduation from the regular course, ninety-six semester hours exclusive of English are required, all work being prescribed. The institution confers no degrees.

There are two buildings on a lot in a good neighborhood. The main building is a two-story frame building containing a reception room, a chapel, offices, lecture-rooms, a library and a few students' rooms. The other building contains dining-room, kitchen, laundry and students' rooms. The library contains about 2,000 volumes; there are few periodicals.

Plant and equipment are valued at $25,000; endowment, $1,586; total assets, $26,586; less liabilities, $1,700; net assets, $24,886. Current expenses, $6,000. Current income, $7,000.

There is a small students' aid fund from which students may borrow without interest while they are in school.

EPISCOPAL THEOLOGICAL SCHOOL

Protestant Episcopal. Dean, Henry B. Washburn, B.D., D.D.

In 1831 a divinity class was begun in Cambridge; articles of organization were drawn up, but no endowment was offered and the plan was abandoned. In 1835 a second attempt to raise money for a divinity school in Massachusetts was made, but failed. In 1867, however, $100,000 was given for such a school and the school was incorporated and opened in the same year.

Members of the board of trustees must be members of the Protestant Episcopal church. In the year of the report all were laymen.

There are four professors and two assistant professors. all full-time; and four part-time members, two instructors and two lecturers. Faculty members must subscribe to the doctrine of justification by faith.

A college degree is prerequisite for regular standing, three years of college for entrance as a special.

In 1921-22 there were twenty-two students, from seventeen colleges. It is estimated that about 50 per cent. were of Protestant Episcopal church membership. Seven states and two foreign countries were represented; eight students were from Massachusetts.

Sixteen courses are required for graduation. Seven are prescribed; in addition, not fewer than four nor more than six, exclusive of prescribed work, must be taken in the division in which the student is concentrating, and at least a half-course in each of three other divisions. The divisions are Bible, church history, theology and practical theology. Of the nine electives, at least three must be taken in the Episcopal Theological School; the others may be taken in the allied schools. The B.D. degree is conferred upon those who complete the course and present an acceptable thesis.

There are seven stone structures; one containing lecture-rooms and assembly hall; two dormitories; a refectory; a library; a chapel, used also as a regular church, and the deanery. The library contains about 21,000 volumes.

The plant and equipment (January 30, 1922) are valued at $486,333; productive endowment, $1,010,936; funds subject to annuities, $5,000; other assets, $43,408; total assets, $1,545.677. Expense: administration, $5,977; instruction, $36,055; maintenance (plant and equipment) $12,975; student aid, $2,343; total, $57,350. Income: from endowment, $40,578; tuition, $2,840; individual contributions, $7,544; other, $3,049; total, $54,011.

Scholarships and other pecuniary aid are available for students whose circumstances require it. Scholarships amounting to $150 each, to cover tuition, are available for men maintaining an average of B.

NEW CHURCH THEOLOGICAL SCHOOL

Church of the New Jerusalem. President, William L. Worcester, A.B.

Organized at Waltham in 1866, the school moved to Boston in 1878; in 1881 it obtained its original charter. In 1889 the institution moved to its present site in Cambridge.

Directors of the corporation, or business directors of the school, must be members of the Convention. They are fifteen in number, all laymen. The board of managers, or educational directors, are elected by the Convention; they number twelve, eight ministers and four laymen, including one woman.

There are two full-time and six part-time faculty members. "It is assumed that teachers are loyal to the principles of the New Jerusalem Church."

College preparation or the equivalent is required for the regular course.

In 1920-21 there were eight students, all members of the Church of the New Jerusalem; four from New England, one from Maryland, two from Switzerland, one from the Island of Mauritius. Only one had a college degree. In 1921-22 the enrollment was twelve.

Virtually all work is prescribed; but "special courses" are offered in spiritual interpretation of the Scriptures, in systematic theology and in philosophy, which enable the students to study the subject in greater detail. The theology and philosophy are based on the teachings of Swedenborg; and Latin, as well as Greek and Hebrew, is required. Students do Sunday preaching and some field work in connection with a settlement house.

"Students with a college degree, completing the work of the three years. receive a diploma of graduation. Applicants without college preparation may, on vote of the Faculty, be admitted to the school for a designated period. Such students receive certificates stating the length of time they have

been at the school and the character of the work they have done."

The campus covers an area estimated at half an acre. There are the school building, a residence (now rented and a source of income) and a chapel of gray stone, built in 1901. The library consists of about 15,000 volumes and includes various editions of Swedenborg's works, and series of bound periodicals.

Plant and equipment are valued at $100,000; productive endowment, $155,000; total assets, $255,000.[8] Expense: $16,000, of which $11,000 was for instruction. Income: from endowment, $11,000; individual contributions, $5,000; total, $16,000.

HARVARD THEOLOGICAL SCHOOL

Undenominational. Dean, Willard Learoyd Sperry, D.D.

The Theological School in Harvard University was formed in 1922 by the affiliation of Andover Theological Seminary and Harvard Divinity School. Under no denominational control, instruction in theology has been given at Harvard ever since the college was founded; the divinity school was first differentiated from the College, as a distinctive professional school, in 1816; the divinity faculty was organized in 1819; in its early history representing the Unitarian belief; later, and especially since 1880, including in its faculty men of several denominations.

Andover Seminary was established at Andover, by Congregationalists of differing theological views, in 1807, and was opened in 1808, under no ecclesiastical control, the first fully equipped school in the United States for the training of ministers; removed to Cambridge in 1908 for greater facilities and closer contact with university thought and church interests.

The active faculty list contains twenty names, there being eleven full-time instructors, three on Andover foundations

[8] Figures are approximate.

and eight on Harvard, seven full-time university instructors and two part-time instructors.

The enrollment of 1922-23 was: graduate students, twenty-five; senior, one; middlers, five; juniors, twelve; special, twelve; total, fifty-five. Of these, twenty-nine were from Massachusetts, nineteen from other states, and seven from foreign countries. The undergraduate work of these students was taken in twenty-eight United States colleges and seven foreign institutions; nineteen other institutions are represented in their graduate work.

There is no required list of studies; entire freedom of election is allowed under the advice of the faculty. The coherence and solidity of the course is insured by the requirement, for graduation, of examinations in seven subjects—examinations which involve the fundamentals of a theological course.

The degree S.T.B. is granted, after three years of professional theological study, to holders of the A.B. degree or its educational equivalent; advanced degrees after graduate study in the Theological School and Faculty of Arts and Sciences.

The library of 125,000 volumes is made up of the Andover Seminary library and the Harvard Divinity library, which were united in 1911 to form the Andover-Harvard Theological Library. The Andover collection is strong in German biblical scholarship; the Harvard collection is strong in French books.

Andover Hall, built by Andover Seminary on land adjacent to Harvard University, contains the library, chapel, lecture-rooms, administration offices, professors' studies, and accommodations for fifteen students, with a hall for social purposes. Divinity Hall, a Harvard building, is a dormitory containing thirty-nine rooms, with social-rooms and chapel.

The financial data are: plant and equipment (Andover Theological Seminary), $302,000; (Harvard Divinity School) about $80,000; invested funds (Andover), $780,252; (Harvard), $697,742. Expense: administration (budget of 1922-23), $27,000; instruction, $68.500; library, $7,000; total, $104,500. Total income, $80,800.

A limited number of fellowships and scholarships yielding from $150 to $800 per year is available as student aid.

CRANE THEOLOGICAL SCHOOL

Universalist. President, Lee Sullivan McCollester, S.T.D.

The school is a part of Tufts College, the charter of which was obtained in 1852. Although the college was founded by members of the Universalist denomination, the charter provides that no instructor in the college shall ever be required to profess any particular religious opinions as a test of office. In 1869 the theological department was made "Tufts Theological School"; the present name was adopted in 1906.

The board of trustees is self-perpetuating. The trustees and faculty were at first Universalist. This custom prevails in the choice of trustees, but is not insisted upon.

There are five full-time and nine part-time faculty members. Universalists are preferred.

For admission to the courses leading to the B.D. degree, the A.B. is a prerequisite. There is also a six-year course leading to the A.B. and S.T.B. degrees, for entrance to which high-school graduation is required.

In 1922-23 there were twenty-four students, of whom eighteen were Universalists, three Unitarians, two Congregationalists and one a liberal from India. Fourteen were from New England; three had college degrees.

The requirement for the combined course leading to the A.B. and the S.T.B. degrees, is 183 semester hours; for the B.D., three years' work beyond the A.B. Thirty semester hours of elective work are allowed in the former; eighteen in the latter.

Two buildings of the Tufts College group are used exclusively by the theological school, one as a class and administration building, the other as a dormitory. The seminary library is valued at $3,000. The school has the use of all the college equipment.

Plant and equipment are owned by the college as a whole.

The endowment of the theological school is $300,000; the expenses were: salaries, $12,000; maintenance, $6,000. The income was $20,000.

Students preparing for the Universalist ministry may obtain scholarships covering tuition and room rent provided they maintain a high grade of scholarship. The General Convention of Universalists grants loan scholarships not exceeding $150 a year to any one student.

MINNESOTA

AT ST. PAUL

BETHEL THEOLOGICAL SEMINARY
LUTHER THEOLOGICAL SEMINARY [9]
LUTHER THEOLOGICAL SEMINARY [9] AND TRAINING SCHOOL

All but one of the seminaries of the Twin Cities are Lutheran. These represent German, Swedish and Norwegian strata in the population. Of St. Paul's 234,698 population, 26 per cent. is foreign-born. The Twin Cities are industrial, educational and cultural centers of the Northwest.

BETHEL THEOLOGICAL SEMINARY

Baptist, Northern Convention. President, G. Arvid Hagstrom, D.D.

Bethel Institute is on the outskirts of St. Paul, half a mile from the end of a car line, and includes a preparatory school as well as the seminary.

It was founded in October, 1871.

The members of its board are elected by the Swedish Baptist General Conference. On the board are twenty-eight business men and thirty-five ministers. Twenty-one are charged especially with the care of the educational work of the conference.

[9] These seminaries have not sent sufficient data for a résumé.

There are four full-time professors and three are on part-time.

High-school graduation is required for admission. The school encourages men to go to college after graduating from the seminary, in the belief that they then get more out of the college course.

Of the thirty-one students, all were Baptists; eight were from Minnesota, sixteen from other states, six from Sweden and one from Finland. Sixteen were graduates of Bethel Academy and two of high-schools, while thirteen were finishing the shorter course, or taking special work.

The course of study is open to both sexes. It comprises the usual seminary subjects, with a year each of religious pedagogy, Christian ethics and sociology. Very little supervision is given to field work. There is also a two-years' Bible and missionary training course, which aims to train students of both sexes for all forms of home and foreign mission work. Much of the teaching is in Swedish, as the churches the students are to serve are bilingual, but courses are being taught more and more in English. The catalogue is printed in Swedish.

Bethel Institute is situated on an eight-acre site. The seminary and academy occupy separate buildings. The library contains about 16,000 volumes.

The finances of the seminary are not kept separately.

MISSOURI

AT ST. LOUIS

CONCORDIA THEOLOGICAL SEMINARY
EDEN THEOLOGICAL SEMINARY
XENIA THEOLOGICAL SEMINARY

The influence of German tradition and the historic conservatism of a southern city of prestige are strong in St. Louis, which is a border industrial and distributing center, with an

urban population of 772,897 in a state still preeminently rural. One-tenth of the people are Negroes and 13 per cent. foreign-born. Washington and St. Louis Universities offer facilities of higher education. Diverse elements and types make the church and the social group; the Roman Catholic church is large in proportion to population; 40 per cent. of the Protestant churches are of German-speaking origin; the others divide between the northern and southern branches of their denominations. There is a federation of churches, and there are three theological seminaries:

CONCORDIA THEOLOGICAL SEMINARY

Lutheran, Missouri Synod. President, Francis Pieper, D.D.

The institution was opened in 1839 and the charter obtained in 1853.

The trustees are the members of the board of directors of the Lutheran synods of Missouri, Ohio and other states.

Twelve full-time professors teach from three to ten hours per week.

Training equivalent to two years in college, including a working knowledge of English, German, Latin, Greek and Hebrew, is required for admission. The curriculum is prescribed and offers certain courses in education. The 361 Lutheran students represent twenty-eight states and five foreign countries; 106 students were graduated in 1922.

One of the two buildings was built in 1882, the other in 1908. The library is estimated at $15,000. The expenditures were $44,596. For student aid $4,000 are available. Complete financial data are not furnished.

EDEN THEOLOGICAL SEMINARY

Evangelical Synod of North America. President, S. D. Press, D.D.

Opened in 1850 near Marthasville, this institution provided preparatory and collegiate work until the founding of a pro-seminary in 1871. The seminary moved to St. Louis in 1883.

The board of directors consists of nine pastors and five laymen elected by the synod at its quadrennial conference, and the presidents of Elmhurst College and Eden Seminary ex-officiis.

There are six full-time professors, one of them acting as administrative officer, and one part-time teacher. The number of teaching hours per week is ten to fourteen. Faculty members must be evangelical, and teaching is limited by the confession and statutes of the synod.

The applicant for admission must be between the ages of eighteen and twenty-five and offer four years [10] of college work. The ninety-two students, all of the evangelical faith, are chiefly from Elmhurst College. They are from fourteen states, from Canada and Switzerland.

The diploma is given only to those graduates who have taken the full course of 120 semester hours. The curriculum permits no field work; courses at Washington University are available on a basis that permits students with two years of college work to secure the A.B. degree from Washington University at the time of seminary graduation. Evening courses in social service and philanthropy are available.

The plant, located one mile from the city limits of St. Louis, consists of five faculty houses and a single large building which includes dormitory quarters.

The general conference has made provision whereby churches or individuals are encouraged to meet the necessary expenses for needy students; there is also a fund to provide books for such students. The seminary does not furnish a financial statement.

XENIA THEOLOGICAL SEMINARY

United Presbyterian. President, Melvin Grove Kyle, D.D., LL.D.

In 1794, a seminary belonging to the Associate Presbyterian church was founded by a minister who held its sessions at

[10] In 1922-23.

his residence in Service, Pennsylvania. In 1921, it moved to Canonsburg, Pennsylvania; in 1855 to Xenia, Ohio; in 1920 to St. Louis, Missouri. In 1830 there was consolidated with it another associate seminary; in 1874 it absorbed Monmouth, formerly Oxford Seminary. The name was changed in 1858 when the United Presbyterian church was formed; but the charter was not received until 1877.

The board of managers, at present twenty-two ministers and thirteen laymen, is elected by the seven synods of the United Presbyterian church; this board in turn elects nine members known as the board of trustees, of whom all except one are laymen. The president of the seminary is ex-officio a member of both boards.

There are five professors and two instructors, all on full-time. It is required that professors be United Presbyterians and that they pledge themselves to denominational standards.

For admission a full college course or the equivalent is required. In 1921-22, there were thirty-one students, of whom nineteen were United Presbyterians and twelve belonged to other denominations. Ten states and India were represented. Sixteen of the students had college degrees. In 1922-23, there were thirty-seven undergraduate students, eleven graduate students in residence, and nine in the English Bible department.

There are three courses. The courses for graduation are the standard Hebrew-Greek Diploma course, and the Greek-English Diploma course including an equivalent for the Hebrew work added in other departments. The degree of Bachelor of Divinity is conferred, after a year of post-graduate work, only upon those who have taken the Hebrew-Greek course and have also A.B. from a standard college.

The two buildings are for dormitories and for recitation and administration respectively. The library is valued at about $12,000. Plant and equipment are valued at $200,000; productive endowment, $217,035, plus seventy-five acres of farm land; real estate at Xenia valued at $30,000 and non-productive. Income: from endowment, $13,000; individual contributions, $7,000; church contributions, $7,350; rents,

$1,000; total, $28,350. Expense: administration, $3,738; promotion, $750; instruction, $17,050; maintenance (plant and equipment), $5,039; library, $500; student aid, $475; other expenses, $100; total, $27,652.

"Members of the junior class will receive the sum of $50 each on condition of their engaging in religious work in the churches of the community, or in adjacent fields. Additional aid will be granted as there may be need to any whose work is of standard character."

AT WARRENTON

CENTRAL WESLEYAN THEOLOGICAL SEMINARY

Methodist Episcopal. President, O. E. Kriege, A.M., D.D.

Located sixty miles from St. Louis, in a village of 800 within a farming community having a large proportion of foreign-speaking people, the seminary is a department of Central Wesleyan College. It was recognized as an official theological seminary of the Methodist church in 1910.

Three trustees are elected by the alumni association, eight by the board of trustees and five each by the two patronizing conferences. The body is made up at present of eleven ministers and ten laymen.

There are two full-time and two part-time professors, of whom all have the A.B. and three have the A.M., one from Iowa Wesleyan, the others from Central Wesleyan. Their theological education represents Garrett Biblical Institute and Boston University. Faculty members must be ministers in good standing in the Methodist Episcopal church. Teaching hours are twelve to sixteen per week.

Graduation from high school is the requirement for admission. Fifty-four students, seven from China, the others representing Texas, Missouri and six other states, were in attendance in 1921-22. All but one were members of the Methodist Episcopal church. Theological students are students of the college who major in the department of Bible and religion. There is a department of sociology. The college is a

member of the Missouri College Union and fully accredited by the University of Missouri.

The B.D. is granted for classroom work and a required thesis.

No discrimination is made in the financial statement of the college to show the financial operations of the seminary.

"Liberal terms as to student aid can be made to students of theology bearing proper credentials."

Of 900 graduates of Central Wesleyan College, 258 have entered the ministry and thirty-eight some special form of church or missionary service.

NEBRASKA

AT OMAHA

PRESBYTERIAN THEOLOGICAL SEMINARY

Presbyterian U. S. A. President, Rev. James Marquis Wilson, D.D., LL.D.

A manufacturing and distributing center with a population of 191,601, in a prairie state that has strong German and Scandinavian admixtures, Omaha has sixteen Presbyterian churches and two higher educational institutions of Presbyterian origin. The University of Omaha is now counted nonsectarian.

The Presbyterian Theological Seminary was organized in 1891.

The faculty consists of five full-time men, all of whom pledge themselves not to teach directly or indirectly anything contrary to or inconsistent with the system of doctrine of the Presbyterian church.

Applicants who are not college graduates must produce certificates from their ecclesiastical bodies expressing approval of their entrance upon theological study without further literary preparation.

The twenty-eight students of 1922-23 represent twelve states, two foreign countries and eighteen educational insti-

tutions; ten are not college graduates. They are mature, some of them men almost of middle life.

The records of students are kept only in the minutes of the faculty.

The educational program requires 128 semester hours for the degree, 96 for graduation. One-third of the course may be electives. The B.D. degree signifies a fourth year of study; work done in absentia is accepted for it. "The student must be a graduate of both a college and a seminary and have studied Hebrew for one year and Greek two years."

The library contains almost 8,000 volumes. It indicates a conservative attitude toward theological interpretation which is borne out in the teaching. The professor of church history is designated as the librarian. The books are catalogued by modern system and all the library facilities are in the room.

An excellent three-story pressed brick building, heated with steam throughout and provided with electric light and gas, serves for administration, class work, chapel, library and dormitory. The campus covers two entire city blocks.

Lands and building are valued at $100,000; other seminary holdings, $150,000; general endowment, $75,000; professors' endowment, $55,500; scholarship, $8,370. Income from library and other sources, $7,500. Income, $16,035; disbursements, $18,000.

If the board's scholarship should prove insufficient, an additional sum not exceeding $100 may be granted from the funds of the seminary to needy students.

NEW JERSEY

AT BLOOMFIELD

BLOOMFIELD THEOLOGICAL SEMINARY

Presbyterian Church in the United States of America
President, Harry E. Richards, A.M., M.D.

The campus occupies several acres near the center of a city of 22,011 located twelve miles from New York.

The institution was founded in 1869 to meet the need of an adequate ministry for recent immigrants.

The members of the board of directors are nominated by the board and approved by the Presbytery of Newark.

The faculty consists of sixteen members, four being ranked as professors.

In 1921-22 there were seventy-one students, of whom eighteen were in the theological department. They are grouped, especially in the lower grades, by their native languages, German, Italian, Russian, Hungarian and Ruthenian.

Applicants for admission to the academy must pass examinations in Old Testament and universal geography in a foreign tongue, and in the fundamentals of grammar of a foreign tongue; in *Hurlbut's Bible Stories,* geography of America and arithmetic in English; and in the English language. For those unable to pass the entrance examinations, a two-years' preparatory course is provided. The academy course occupies five years and is equivalent to high school plus one year of college work. The work of the theological department proper occupies three years. Instruction in the Bible is given throughout the entire course. "The system now pursued trains the student to preach in English as well as in his native tongue so as to deliver sermons to the masses in the United States understanding only a foreign tongue." The diploma of the seminary is granted to such students as complete the full course.

There are two buildings: a four-story dormitory and refectory; and a new hall containing administration offices, recitation rooms, chapel, library and laboratory, besides gymnasiums and shower baths. Off campus are two buildings for instructors and their families.

The land and buildings are valued at $126,240; all other seminary holdings, $258,472. Income: $29,346. Disbursements, $29,157.

AT EAST ORANGE

INTERNATIONAL BAPTIST SEMINARY

Baptist Northern Convention. President, Frank L. Anderson, A.B., B.D., D.D.

The seminary is located in a suburb of New York; a purely residential city with a population of 50,710.

In 1919, it was decided by the American Baptist Home Mission Society to unite several schools for the purpose of training foreign-speaking students for work among their own groups in the United States. During 1920 and 1921 the Russian, Hungarian, Polish, Czecho-Slovakian and Italian schools moved to East Orange and a Roumanian department was begun. The Spanish-American department is still located at Los Angeles. The seminary is not yet incorporated; the property belongs to the American Baptist Home Mission Society.

"The Board has been organized so that it will represent the American Baptist Home Mission Society, other missionary organizations which are interested in this work, and especially the Baptist associations of the different foreign groups for which the seminary exists."

There are fourteen faculty members, eight of them being ministers.

In 1921-22 there were seventy-three students: seven in the Czecho-Slovak department, eight in the Hungarian, nine in the Italian, nine in the Polish, four in the Roumanian, twenty in the Russian, twelve in the Spanish-American and four special students. They represented sixteen states. Sixty-six were Baptists. The academic standards for admission are very flexible.

There is a two-year preparatory course and also a regular course covering three years. All work is prescribed. Much of the work is done in the native tongues of the various groups of students. There are courses in English, both for beginners in the language and for those who have already studied English.

The seminary confers no degrees.

There are two large buildings, situated on the seven-acre campus, and four other houses in the vicinity which are used as dormitories for professors and students. The library contains about 3,000 volumes.

The available financial data are: plant and equipment, $253,000.

Expense: administration, $7,348; instruction, $14,473; maintenance (plant and equipment), $7,537; student aid, $1,522; other, $16,775; total, $47,655. Income: from board, $6,831; other sources, $40,326; total, $47,157.

Aid may sometimes be had from education or missionary societies, but students are expected to meet as large a part of their expenses as possible, and no student will be helped who does not do his utmost in the matter of self-help.

AT PRINCETON

PRINCETON THEOLOGICAL SEMINARY

Presbyterian Church in the United States of America. President, J. Ross Stevenson, D.D., LL.D.

The seminary is located in a town of 5,917, the home of Princeton University, with traditions dating from pre-revolutionary days.

The institution was organized in 1812. In 1822, a charter incorporating the Trustees of the Theological Seminary of the Presbyterian Church at Princeton, New Jersey, was granted, and, in 1824, after being amended, was accepted by the General Assembly.

The faculty consists of twelve professors and three instructors. There are two endowed lectureships and several lecturers in the department of missions. Members "shall teach nothing contrary to the standards of the Presbyterian Church in the United States of America."

In 1922-23 there were 215 students, including forty-five graduate and six partial students; and 192 had degrees. Of the twenty-three without degrees, four were graduates of

European gymnasia and four of colleges in the Orient; only two being without any college training. They represented 103 colleges and twenty-one theological seminaries; thirty-one states and thirteen countries; and twenty-eight denominations.

A college degree or an examination is the academic requirement for admission.

Ninety-six semester hours of work are required for graduation. Prescribed hours range from nineteen in biblical languages to one each in history of religion and Christian sociology.

The degree of Th.B. is given on completion of the regular three-year course. The degree of Th.M. is granted to graduates of a theological seminary on completion of a fourth year of graduate study in theology. Both degrees presuppose a degree in arts.

The campus contains perhaps ten or twelve acres of beautiful wooded land. There are nine main buildings: the chapel, a recitation hall, a gymnasium, three dormitories, an apartment house for missionaries on furlough studying at the seminary and two library buildings. There are also eleven residences for professors. The library contains about 115,000 bound volumes and 38,000 pamphlets. It is maintained partly by endowments and partly by appropriations from the general funds.

The total value of lands and buildings is estimated at $620,399; endowments, $3,704,720; total assets, $4,325,119; additional endowment received, during the year, $221,320. Income account for the year, $189,951. Disbursements for the year, $206,253.

Nearly all students receive financial aid, many from the Presbyterian Board of Education and many from seminary scholarships. Six fellowships, yielding about $600 each, are open to competit within the graduating class.

ONE HUNDRED SEMINARIES

AT NEW BRUNSWICK

THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA

Reformed Church in America. President of the Faculty, John H. Raven, D.D.

New Brunswick is a manufacturing city of 32,779, with a foreign-born population of 27 per cent. The State University of New Jersey, including Rutgers College and the New Jersey College for Women, is located here.

Organized in 1784, as a constitutional part of the organization of the church, the seminary has no charter. It has been located in New Brunswick since 1810 and on its present campus since 1856.

The General Synod of the Reformed Church in America has general control of the institution. It elects the faculty, a board of superintendents which has oversight of the educational affairs of the seminary and nominates candidates for vacant professorships; and a standing committee which cares for the property.

The faculty is composed of six professors, five instructors, one lector, a librarian, an assistant librarian and many occasional lecturers. Full professors must be ordained ministers of the Reformed Church in America. All professors and lectors are pledged to loyalty to truth of Holy Scripture "as interpreted by the standard of the Reformed Church in America."

There were twenty-seven students in 1921-22, twenty-six being members of the Reformed Church in America. Twenty-four had college degrees. Seven states were represented.

A Bachelor's degree is regarded as the usual qualification for admission; but occasionally students without this degree are received "on probation."

Three years are required for graduation; the curriculum is prescribed by the General Synod of the Reformed Church in America. Candidates for the ministry of the Reformed church "dispensed" from the study of Hebrew or Greek are required to take a course in the exegesis of the English Bible.

No degree is conferred by the seminary. The B.D. is conferred by agreement with Rutgers College after one year of postgraduate work.

The campus covers six acres. There are three buildings, The library contains 56,000 volumes and many pamphlets.

Four residences for professors and one for the librarian are on the campus.

Plant and equipment are valued at $461,000; productive endowment, $700,000; total assets, $1,161,000.

Income (approximate): from endowment, $37,000; church contributions, $3,000; total, $40,000.

Aid may be secured from the board of education and from the seminary. There are three competitive scholarships for members of the junior class.

AT MADISON

DREW THEOLOGICAL SEMINARY

Methodist Episcopal. President, Ezra Squier Tipple, Ph.D., B.D., D.D., LL.D.

Located in Madison, twenty-four miles from New York City, the seminary maintains an office and a bureau of field work in New York.

The institution was founded in 1866 and formally opened the next year; the first class was graduated in 1869.

The trustees are elected by the General Conference of the Methodist Episcopal Church.

The faculty consists of sixteen full-time and twenty part-time members. Every full professor must be a member of the Methodist Episcopal church.

The A.B. degree is required for admission to the course leading to the B.D.; admission to the diploma course is by examination.

There were 219 students in 1922-23, 196 being Methodist Episcopalians. One hundred and twenty-eight had college degrees and thirty-five others had attended college. Twenty-eight states and eight foreign countries were represented.

Ninety-eight semester hours are required for graduation, forty-four being prescribed and twelve to be taken in designated departments. There is a department of rural extension and a model farm is being constructed for the instruction of students. The seminary includes a college of missions in addition to the school of theology, and courses in the graduate schools of Columbia and New York University are open to Drew students without charge.

The degree of B.D. is conferred upon college graduates who complete the course and pass a satisfactory examination. Those who complete the diploma course receive the diploma of the institution. The Master of Arts, Master of Theology and Doctor of Theology degrees are given for graduate work.

The campus consists of ninety-seven acres, heavily wooded. There are a main hall, built in 1832-33, four dormitories, a library building, an administration building and chapel and a gymnasium; also ten residences for professors. The library consists of about 140,000 volumes; and the periodicals, including British and German, are of wide range. There is also a collection of manuscripts and early Methodist items valued at $35,000.

The financial data are as follows: plant and equipment are valued at $1,664,450; productive endowment, $868,600; unproductive endowments, $10,500; funds subject to annuities, $11,000; total assets, $2,554,550; liabilities, $47,000; net assets, $2,507,550.

Expense: administration, $14,500; promotion, $2,180; instruction, $60,000; maintenance (plant and equipment), $16,000;[11] library, $6,800; student aid, $9,500; other, $29,210; total, $138,190.

Income: from endowment, $55,000; fees, $7,500; individual contributions and other sources, $77,200; total, $139,700.

Loans are available through the seminary funds, through several educational societies and through the general board of

[11] Exclusive of heat, light and water.

education of the church. There are also some scholarships available.

"Drew Theological Seminary was chartered as an university with all the privileges and powers of an university. It is the announced purpose of the trustees to develop here a theological university, or university of religion for training for all forms of Christian service. The College of Theology was established in 1867, the College of Missions in 1920, and it is planned to establish a College of Education in the near future."

NEW YORK

AT AUBURN

AUBURN THEOLOGICAL SEMINARY

Presbyterian U. S. A. President, George B. Stewart, D.D., LL.D.

The institution is situated on a fifteen-acre campus in the heart of the city of Auburn. The chief industries of the city are a plant of the International Harvester Company, a rope manufactory, three large shoe shops, stationary engine and farm machinery factories and about twenty other major industries. About 15 per cent. of the population of 36,142 is foreign-born. Four Presbyterian churches are within the city limits.

Auburn Theological Seminary was organized in 1818 and opened for students in 1821. Independently of the general assembly, the Synod of Geneva established the seminary, which has had a continuous history.

The school year consists of two semesters of fifteen weeks each.

Twelve full professors constitute the faculty.

College graduation is the standard admission requirement; examinations are also used. Of the forty-one students enrolled, thirty-one are Presbyterians. The others represent six other denominations. Twenty-two are from the state of New

York, one from each of ten other states, six from Japan and two from China. Nineteen colleges are represented. Thirty of the forty students are college graduates.

Fifty-four out of ninety semester hours are prescribed work. A broad range of electives is advertised. The B.Th. degree is conferred on college graduates or other students of high attainments who pursue successfully during the course a limited number of hours of Hebrew and Greek. To those not taking the language courses a diploma is issued.

The library is large and well equipped, has 42,000 volumes and a $32,000 endowment. An extension department reaches many alumni and other pastors annually. The main building provides dormitory, administrative and lounging rooms and lecture-rooms. The recitation building is in the form of a cross and contains six well-lighted and spacious lecture-rooms. The chapel is a separate unit. A club building at the edge of the campus provides social and dining-hall facilities.

The financial data are: plant and equipment, $500,000; endowment, $1,065,000. Expenses: administration, $7,935; instruction, $36,467; maintenance, $6,975; library, $1,876; student aid, $11,137; with other expenses, total, $91,417. Annual income: from endowment, $51,730; tuition, $14,234; individual contributions, $13,610; church contributions, $11,-546; other, $297; total, $91,417.

Two graduate fellowships are available, each yielding $600 for two years. Students are eligible to compete for the fellowship of $1,000 of the American School of Oriental Research for further study in Jerusalem. Resident fellowships of from $150 to $250 per year are available. Scholarships for deserving needy students are provided by the Presbyterian Board of Education and by the seminary.

A plan of seminary extension includes the Summer School of Theology and the Summer School for Christian Workers, the former for pastors, the latter for lay workers. In addition to members of the regular faculty, numerous other specialists constitute the teaching staff. These schools were respectively attended last year by sixty-two and 237 students from ten different communions.

In September, 1921, the seminary opened a School of Religious Education for the training of lay leaders and workers. It is open to both men and women, and confers the degrees of Bachelor and Master of Religious Education. While the seminary equipment is at the disposal of the students and faculty of the school, it has its own separate dormitories, dining-hall, recitation rooms and working library. Its faculty is composed of a dean, some of the seminary professors, and others—in all eleven.

There are offered eighty-six courses, arranged in five groups. In 1922-23 forty-eight students were enrolled in the school. Seminary students are allowed, with the consent of the faculty, to pursue courses in the school, and students in the school, with a like consent, are allowed to pursue courses in the seminary.

AT BUFFALO

DE LANCEY DIVINITY SCHOOL

Protestant Episcopal. Dean, G. Sherman Burrows, B.D., D.D.

This school has found an environment suited to its purpose in a city of 506,775 accessible to rural and smaller city centers. It is the successor of a diocesan school begun in April, 1850, and in which some thirty students, among them four who became bishops, and many others who became well-known priests of the church, received their theological training. In 1860 was founded "The Senior Department of the Diocesan Training School of Western New York". In 1866 the school was renamed "The DeLancey Divinity School", in memory of its founder, who had given a large part of its original endowment.

The school year lasts about thirty-five weeks.

The faculty has eight part-time members who are rectors of parishes and one on full-time.

Admission is by examinations required by canons of the General Convention of the Protestant Episcopal Church.

Candidates for admission to regular standing must present a college degree, except such persons of suitable age and attainments as may be admitted on recommendation of the warden and consent of the bishop of the diocese.

The special work of the institution has been the preparing for holy orders of students whose circumstances do not admit of their entering the larger seminaries of the church. These are chiefly (a) those from the business world; (b) those from the ministry of other religious bodies; (c) those more or less dependent on secular occupations while pursuing their studies. In 1921-22 ten students were enrolled.

The general course of study pursued in the school occupies three years, with a postgraduate year if desired. Instruction is given by clergymen of the diocese in semi-monthly lectures, with study in assigned textbooks and examination at the completion of the year's course. In addition to the preparation of college men for the ministry, it seeks to prepare, for the more modest parishes, mature men who have no college training. Granting it is necessary to have for the churches men with less preparation, this school works in the direction of specialization which may result in a partial solution of the problem of shortage. Students completing the course of study in full receive a diploma after examination. No degrees are granted.

The library contains about 5,000 volumes, 10 per cent. of which are modern, usable books.

In 1920, the school was moved from Geneva to Buffalo. It is now housed on the Diocesan Church Compound in a building adapted for the purpose intended. The dean's office and lecture-rooms are on the first floor; the warden's apartments above.

The financial data are: plant and equipment $36,000; endowment $70,900; total assets $106,900. Expenses: administration and instruction $2,900; other $900; total $4,300. Income: endowment $3,213; church contributions $1,250; total $4,463.

Tuition, textbooks and books of reference and the expenses of students in attending lectures are provided.

At the provincial synod of 1922, the school was recognized as a provincial institution of the Province of New York and New Jersey. It, therefore, has ceased to be purely diocesan as it was before.

AT CANTON

CANTON THEOLOGICAL SEMINARY

Universalist. Dean, J. M. Atwood, B.D.

Situated in a little town of 2,631, this seminary is a part of St. Lawrence University, which has also a college department and an agricultural department. There is one church of this denomination in the city.

St. Lawrence University was chartered in 1856 and the theological school opened in 1858. The control of the seminary is separate from that of the university. The nine trustees are elected by the executive board of trustees of the New York State Convention of Universalists. The board includes three ministers.

There are two semesters of sixteen weeks each.

Five full-time and five part-time members make up the faculty. No ecclesiastical connections or declarations are required.

College graduation is required for admission to the three-year course, high-school graduation for the combined college-divinity course.

There were twenty regular theological students in 1921-22. All but three were Universalists. Ten were from New York, three from Maine and one from each of seven other states. Three had college degrees, two had done some college work, one was from another seminary, the others from high school. All but four pursue the combined college-divinity course.

Either the three-year course for college graduates or the six-year combined college and divinity course leads to the B.D. degree. There is a four-year course leading to graduation and a four-year theological-agricultural course preparing for the rural ministry, part of the work being done at the School

of Agriculture. A two-year course in missionary service is also given. Except as specified, these courses lead to diplomas.

The campus is shared with the college, as is the library and reading room. The seminary has one building, which was erected in 1881; a seminary library, valued at $4,000; and is co-owner with the college of a library valued at $30,000. All other equipment is shared with the college.

The plant and equipment are included in the university property. Other financial data follow: productive endowment $185,000; funds subject to annuities $8,000. No liabilities. Expenses: administration $1,165; instruction $9,000; library $55; student aid $600; other $355; total $11,175. Income $11,090.

In addition to scholarships given by the general convention, the seminary has two funds from which resident students are supplied with textbooks without charge.

AT HAMILTON

COLGATE THEOLOGICAL SEMINARY

Baptist. Dean, John F. Vichert A.M., B.D.

The seminary is situated in a small town of 1,500 people. The school was opened in 1820 by the Baptist Education Society of the State of New York. For the first twenty years only students for the Christian ministry were received; but in 1839 young men preparing for the professions or seeking general culture were admitted. In 1846 a charter with full university privileges and powers was granted to a corporate body named Madison University, leaving the management of the seminary with the board of trustees of the Education Society. In 1890 the name of the university was changed to Colgate. In 1893 the seminary was made a department of Colgate University and its administration was transferred to the university corporation. The seminary remains, however, under the inspection of the Education Society. In 1907 an Italian department was established in Brooklyn, New York.

The board of trustees of Colgate University is also that of the seminary.

The school year consists of thirty-six weeks divided into two semesters.

There are five professors and one administrative officer, all on full-time.

High-school graduation is the regular admission requirement; a college degree admits to graduate work.

Of the forty-five students in 1921-22, nearly all were Baptists. In 1920-21 twenty were from New York, the remaining twenty-two from eight other states. Three had college degrees.

There are two courses combining college and seminary work, one requiring four years and leading to the degree Th.B., the other requiring six years and leading to the B.D. The seminary also offers courses leading to the A.M.

The plant and equipment are involved in those of the university. The only financial data available concern the budget, and are as follows: income $59,062; expenses $46,659.

Students for the Baptist ministry may receive aid from the Baptist Educational Society of the State of New York. In addition to income from funds and contributions the society has at its disposal a number of scholarships.

AT NEW YORK

BIBLICAL SEMINARY IN NEW YORK
GENERAL THEOLOGICAL SEMINARY
UNION THEOLOGICAL SEMINARY

The modern metropolis, which offers every facility for the development of the individual, affords also every opportunity for insight into the development of social groups. Unequal distribution of wealth, congested population, racial assimilations, and similar problems of urban life must by their force and numbers make for the student the background of the extensive educational facilities of these seminaries. The two last named seminaries are affiliated with New York Uni-

versity and Columbia, in that the educational programs permit exchange of credits for graduate students.

BIBLICAL SEMINARY IN NEW YORK

Undenominational. President, Wilbert W. White, Ph.D., D.D.

The institution was opened at Montclair, New Jersey, in 1901, as the Bible Teachers College. In the following year it was removed to New York and the name changed to the Bible Teachers Training School. The name has recently been changed to the Biblical Seminary in New York.

The board is self-perpetuating and without denominational control. The eighteen members represent six denominations.

There are three terms of ten weeks each and a summer session of six weeks.

There are eleven professors, nine instructors and seven lecturers. Professors are required to accept "the fundamentals of evangelical Christendom."

"For matriculation in the Department of Theology or in the three-year course in Religious Education college graduation or its equivalent is required. The courses in the Department of Missions and the courses for Bible teachers are framed with college graduation in mind, although applicants not college graduates are matriculated, provided entrance requirements are satisfactorily met, but in numbers not to exceed 15 per cent. of the total number of entrants."

During the regular session of 1922-23 there was a total of 358 students doing resident class work. Of these, 189 were registered in regular diploma courses, forty in the department of theology, eighty-five in the department of religious education, sixty-two in the department of missions, and two in the postgraduate department; fifty-three were registered for special courses selected from the above departments, seventy-three in the summer school, and forty-three in the pastors department. In addition to the resident student work, there were 1,154 in the extension department, and twenty-three in the correspondence department. Students registered

in regular class work represented in their training forty-five universities, eighty-six colleges, eighteen theological seminaries, twenty-seven denominations, fourteen countries, and thirty-seven states of the United States.

There are five departments in the regular resident classes—theology, religious education (with a three-year course in religious pedagogy and a two-year course for Bible teachers), missions, social service, and postgraduate. The course in the department of theology covers three years, equal to ninety-six semester hours of work. The work, however, is measured in actual hours of classroom work, 1,488 being required for graduation. Of these, 1,085 are prescribed, 465 in the study of the English Bible. Neither Hebrew nor Greek is prescribed. Each student is required to fill at least one regular appointment in community service each week.

Degrees are given only for postgraduate work.

A nine-story building is used for administration, classrooms and dormitories; eight residences are used as dormitories and two houses are equipped and conducted as a neighborhood house. The library is housed in a series of rooms on the second floor of the main building. It contains about 12,000 volumes.

The financial data are: plant and equipment $766,696; productive endowment $66,509; total assets $863,869. Income: from endowment $4,177; tuition $13,428; individual contributions $102,247; total $118,854.

There are many scholarships and other opportunities for aid in self-support.

"The chief distinguishing feature of the training in this seminary is the place it gives to the mastery of the Bible."

GENERAL THEOLOGICAL SEMINARY

Protestant Episcopal. Dean, Hughell E. W. Fosbroke B.D., D.D., Th.D.

The seminary was founded in 1817. It is under the supervision and control of the general convention.

The board of trustees is composed of forty-two members;

the presiding bishop of the church; the bishop of the diocese of New York; the dean of the seminary; ten bishops, ten presbyters and ten laymen chosen by the general convention; three bishops, three presbyters and three laymen chosen by the alumni. Of these, twenty-nine are clergymen.

The school year is divided into two terms of about seventeen weeks each.

The faculty is composed of fourteen members, twelve full-time and two part-time. Twelve of them, including the dean, are professors. There is also a librarian and a "Paddock Lecturer." The professors are expected to be priests of the Episcopal church, but this is not required by statute.

Candidates for admission must have the A.B. or B.S. degrees, or must have been accepted as candidates for holy orders by some bishop.

In 1921-22 there were ninety-two students, all Episcopalians; seventy (including five fellows, four graduates and eight specials) were college graduates; thirty-nine dioceses were represented.

In 1922-23 the enrollment was 101.

Ninety semester hours are required for graduation. There are three sections; in the first, seventy-two hours including Hebrew and Greek exegesis are required; in the second, sixty-three hours including Greek exegesis but no Hebrew; in the third, sixty-nine hours including elementary Greek but less Greek and no Hebrew exegesis. No degree is given in the undergraduate course. The B.D. is conferred for graduate work or for exceptional work in the first section of the undergraduate course plus a thesis. The degrees of S.T.M. and S.T.D. are also offered for graduate work. Courses at Union Theological Seminary and the New York School of Social Work may be counted as credits toward these degrees as may those in the universities.

The campus is a city block, the estimated value of which is $1,000,000. There are ten dormitories, one built in 1836, others in 1885, and the last in 1903; a lecture-hall, a chapel, a library, a refectory and gymnasium, six homes for professors and a deanery. The library contains a total of over

70,000 volumes, including a collection of Bibles in many editions and languages, many of which are very rare and valuable; the largest collection of Latin Bibles in America; and a copy of the Gutenberg Bible.

The financial data on December 31, 1921 were as follows: plant and equipment $2,210,583[12]; productive endowment $2,402,417; other assets belonging to permanent funds $51,557; current assets, including cash on hand, supplies, building fund (invested and drawing interest) and other assets $102,637; total assets $4,767,195; less liabilities $81,701; net assets $4,685,494. Expense (for 1920-21): administration including salary of dean who also teaches, $13,370; promotion $1,118; instruction $58,547; maintenance $50,959 (including operating buildings and refectory and care of grounds); library $6,493; student aid $23,618; books and other additions to assets paid for out of income, $4,350; other $20,652; total $179,107. Income: from endowment $116,004; individual contributions $22,235; room and board $27,536; other resources $19,919; total $185,694.

UNION THEOLOGICAL SEMINARY

Undenominational. President, Arthur Cushman McGiffert, Ph.D., D.D., LL.D.

The seminary was founded in 1836 by a group of Presbyterian ministers and laymen. The original charter to which many minor amendments have been added, was granted in 1839. In 1905 the old form of declaration, which required the assent of professors and directors to the Westminster Standards, was superseded by a new form which "secures the Christian character of the institution in comprehensive terms." The seminary has never been under ecclesiastical control.

The directors must be members in some evangelical church, There are twenty-eight members, of whom fourteen are ministers and fourteen laymen.

[12] Book value—the present value is greater.

The school year is thirty-four weeks long and is divided into two semesters of equal length.

There are twenty-seven full-time faculty members, sixteen of whom are professors; four associate professors; five instructors; five assistants; six lecturers; two administrative officers, one of whom is also listed as a professor; one director and one assistant director of field work. All the professors and many of the others are ministers; eight denominations are represented in the faculty.

A degree from a college of recognized standing is required for all students, both regular and special.

In 1922-23 there were 359 students enrolled, including 153 special students. They represented thirty-six ecclesiastical denominations, thirty-nine states and fifteen foreign countries. All had college degrees.

The course extends over four years (112 semester hours) but may be shortened to three or three and a half years by securing advanced credit in one or more of the following subjects: the history of philosophy, the history of western civilization since the end of the eighteenth century, classical or Hellenistic Greek, Hebrew. Advanced credit in these subjects may be given to an amount not exceeding twenty-eight semester hours. There are no prescribed courses, but before graduation students must show that they have an adequate knowledge of the following subjects:

(a) The history of philosophy.
(b) The history of western civilization since the end of eighteenth century, with special reference to the modern scientific and social interests.
(c) The Bible, its contents, religion and literature, including the ability to interpret the Old Testament in Hebrew or the New Testament in Greek.
(d) The history of Christianity.
(e) Christian theology, including the philosophy of religion and Christian ethics.
(f) The history of religions.

The requirement in the first two subjects may be met by examination or certificate: in the others by examination or by the completion of certain specified courses. Candidates for graduation must also choose a subject of special study, must write a thesis upon an approved topic falling within the range of their special subject, and must pass a final examination upon the subject as a whole, together with its relation to the other subjects studied in the theological courses. Vocational diplomas may be obtained, either with or without the degree, by those who complete 112 semester hours as above, who do practical work during one academic year under the supervision of the director of field work, and who prepare for one of the following forms of ministry: pastorate, religious education, foreign missions, home service.

The B.D. degree is conferred upon those meeting the requirements set out in the previous paragraph. The Master's degree in Theology is given for a further year of graduate work with specialization and a thesis, and requires a knowledge of one biblical language and either French or German. The Doctor's degree is given for a still further year of graduate study with specialization and a published thesis and requires a knowledge of both Hebrew and Greek and both French and German.

Two travelling fellowships, designed to encourage special merit in the pursuit of higher theological culture, are offered to each graduating class. Sixteen resident fellowships are offered each year to graduates of high rank of approved theological institutions, five to students of America or any other land, four to missionaries on furlough or natives of mission lands, and seven to students of certain European countries (Great Britain, France and Switzerland).

The buildings form a large rectangle enclosing a turfed and planted quadrangle. There are an administration and lecture building, a library, a chapel, a dormitory, a gymnasium, a president's house and a professors' apartment house; also a heating and lighting plant. The library contains 150,093 volumes, 73,730 pamphlets and 291 manuscripts. There is a small museum.

Sixteen prize scholarships of $500 each are offered every year, four each to students about to enter upon the first, second, third and fourth years of the seminary. They are awarded to students making the best record in a special competitive examination. Eight scholarships of $350 each and ten of $200 each are offered every year to graduates and undergraduates who have already been a year in the seminary. The former are awarded to the eight students who have attained the highest rank in the seminary work of the previous year, the latter to the ten next in rank. All of these scholarships are awarded without reference to pecuniary need. There are two missionary scholarships of $450 each offered to those engaged in Christian service in mission lands provided they are duly qualified to carry on the work of the seminary.

The financial data are: plant and equipment $3,025,000; endowment $5,547,000; total assets $8,572,000. Expense: administration $33,843; maintenance of plant and equipment $88,734; promotion $2,347; instruction, general $178,653; instruction, summer, $2,424; library $20,283; student aid (scholarships and fellowships) $34,450; dormitory $12,949; special objects $36,851; total $410,534. Income: from endowment $290,328; tuitions $29,598; individual contributions $6,618; church contributions $285; from other sources $9,618; total income $336,447.

AT ROCHESTER

ROCHESTER THEOLOGICAL SEMINARY

Baptist. President, Clarence Augustus Barbour D.D., S.T.D., LL.D.

Rochester is primarily a manufacturing city. Shoes, clothing, kodaks and optical goods are the chief articles made. It has a population of 295,750, of which 24 per cent is foreign-born white. The University of Rochester is within three blocks of the seminary.

English Department

The original charter was granted in 1850, the year in which the seminary was organized by the New York Baptist Union for Ministerial Education.

"There are thirty-three trustees of the New York Baptist Union for Ministerial Education." One-third are elected each year at the annual meeting of the union. "Contributors to the Union are eligible to vote." The present board has thirteen clergymen.

The year is divided into two semesters of sixteen weeks each.

There are ten faculty members, all of whom are on full-time. Eight are professors and one is an acting professor. The registrar and librarian has the rank of professor but no teaching function. There are three administrative officers, two of whom teach.

College graduation or its equivalent is required for admission.

There were sixty-six regular students in residence in 1921-22, most of whom were Baptists, nineteen states and five foreign countries being represented. Sixty had college degrees and one other had college training.

Eighty-one semester hours are required for graduation, the course covering three years. Fifty-seven semester hours are prescribed. The completion of the course leads to the diploma. The B.D. degree is conferred upon all students who hold a college degree ("in cases of exceptional ability and scholarship, however, this requirement may be waived by unanimous vote of the faculty"); who demonstrate that they have done satisfactory work in the seminary course and who present a thesis of not less than 6,000 words acceptable to the faculty.

The equipment consists of Rockefeller Hall, erected in 1879, containing library, business offices, chapel, museum, a number of lecture-rooms; the reading room, which is an annex to the library; the dormitory building, containing also faculty offices and parlor, the living quarters of the superin-

tendent of buildings, and including Trevor Hall, the former dormitory building. The library is valued at $48,800.

Financial data are: plant and equipment $383,367[13]; productive endowment $1,884,970; unproductive endowment $449,435; total assets $2,237,691.[14] Expense: promotion $2,062; instruction and administration $47,492; maintenance (plant and equipment) $9,783; library (separate fund) $5,841; student aid $12,836; other (including general catalogue) $6,251; total $84,265. Income: from endowment $79,965; individual contributions $991; church contributions $4,000; other sources $1,945; total $86,901.

In distributing aid, "the question of need is always considered together with the question of academic standing". Several scholarships of $150 a year are available. The total amount received must not exceed $250 a year. "Aid will be granted at the rate of $100 for the year to competent students not college graduates who may have been admitted to the seminary."

"Men and women are admitted to the seminary on precisely similar terms. The seminary was opened to women by vote of the trustees in 1919."

German Department

After the revolution of 1848, immigration from Germany was greatly increased and a number of German Baptist churches were founded. The New York Baptist Union for Ministerial Education invited young men in these churches to come to Rochester Theological Seminary. In 1858 a native German teacher was appointed and the German department was thereby organized.

There are five professors, two of them in the preparatory department.

"Young men of good character who have given their lives to Christian work in the ministry or in teaching, and who come duly authenticated by the churches of which they are

[13] Book value.
[14] Total as given.

members, are admitted to the preparatory or to the theological department, according to their degree of scholastic preparation."

In 1921-22 there were fifty-six students—nine graduates, fourteen in the theological course and thirty-three in the preparatory course. Of these, sixteen were from Canada, one from Africa; the others represented fourteen states of the Union, twenty-two coming from states west of the Mississippi.

Each course requires three years. The object is to prepare men who shall be able to preach in both German and English, many of the churches being bilingual, while in some of the newer sections little English is spoken. Instruction is in both languages, more than half being carried on in English. All work is prescribed.

The building in which the department is housed was erected in 1890 at a cost of $37,000, and contains dormitory and boarding hall, chapel, lecture-rooms, reading rooms and gymnasium. The building is owned by the German speaking Baptist churches. In 1891 two dwellings were purchased as professors' residences.

The endowment of $132,000 is held in trust by the New York Baptist Union. Since 1895 the entire support for students of the German department has been paid through yearly contributions from the German churches. The salaries of instructors in the preparatory department have also been paid from these contributions.

OHIO

AT BEREA

NAST THEOLOGICAL SEMINARY

Methodist Episcopal. President, Albert Boynton Storms, A.M., D.D., LL.D.

Berea, a suburb of 2,959, is twelve miles from Cleveland.

Baldwin Institute, founded in 1845, was reorganized and chartered as Baldwin University in 1855. A department to

provide for the educational needs of the German Methodist church was organized during the next year. Owing to increased demands, this department was organized as a separate institution and chartered in 1863 as German Wallace College. In 1913, the two institutions again united under the name of Baldwin-Wallace College. Nast Theological Seminary is the theological department of this college.

Certain of the trustees of Baldwin-Wallace College constitute the directorate of the seminary.

The academic year consists of two semesters of eighteen weeks each.

There are three professors, one full-time and two part-time Faculty members must be Methodists.

"Before entering upon their theological studies, students must have completed their Junior year in College."

In 1921-22, there were twenty-four students. Nine were from the United States, six from Czecho-Slovakia, four from Russia, four from Poland and one from Switzerland.

The work now offered covers two years. Sixty semester hours are required, of which forty-nine are prescribed. For students preparing for work in the German-speaking conferences, some of the work in exegesis and other classes is given in German, and practice in German preaching is offered in the Theological Society.

The seminary gives a diploma at the end of the course. It is now being reconstructed as a graduate school.

The work of the seminary is done in one of the buildings on the college campus. The seminary library, valued at $8,000, is housed on the second floor of this building.

A part of the new endowment of the college is to be set aside for the seminary, which has a present endowment of $75,000.

Theological students may receive grants from the conference fund, on condition that the student enter one of the contributing conferences and remain in it at least five years. There are also additional funds to assist needy students.

AT BLUFFTON

WITMARSUM THEOLOGICAL SEMINARY

Mennonite. President, Rev. John E. Hartzler, A.B., A.M., B.D.

The chief industries of this little town of 1,950 are machine shops and wood-working factories. There are four large rural churches near Bluffton in which students do their practical work.

The original charter of Bluffton College was granted in 1904. In 1914 the seminary was begun as a department of the college. As a seminary developed, it became apparent that it could be of better service to its entire constituency, especially the five degree-granting Mennonite colleges, if it were to become a separate institution. In 1921 the seminary was incorporated under the laws of Ohio under the name of the Witmarsum Theological Seminary.

The board represents the six branches of the Mennonite church in the United States. The fifteen members are elected by the board; but the several supporting conferences, if they choose to do so, may nominate them. Nine are ministers.

The year is divided into three quarters of eleven weeks each.

There are nine faculty members, four on full-time. Eight of the members, including the president, dean and registrar, and two men from the college faculty who give part of their time to the seminary, are professors. "Members of the faculty must be members in good standing in some evangelical church, believe in the inspiration of the Scriptures, and the deity of Christ."

College graduation for the three-year course and high-school graduation for the four-year course are the admission requirements.

In 1921-22 there were eighteen students, seventeen Mennonites, and one Baptist. Ohio, Kansas and Pennsylvania were represented by four each, Illinois by three, Minnesota, Indiana and South Dakota by one each, and Asia Minor by

one. Thirteen had college degrees, six from Bethel College, Kansas, six from Bluffton College, and one from Goshen College.

There are two courses, the regular three-year theological course, and a four-year theological college course. For graduation from the former course, thirty majors are required of which twenty are prescribed. Six majors credit will be allowed for work done before the A.B., or equivalent degree was received, provided the work was done not earlier than the junior year in college. For graduation from the theological college course, 120 semester hours are required, all prescribed; some of this work is taken in Bluffton College. Greek is prescribed in both courses, Hebrew in neither. A Bible school forms a department of the seminary, offering a two-year course.

The B.D. degree is conferred upon completion of the three-year course and the presentation of a thesis of not less than 10,000 words. The Th.B. is conferred upon completion of the theological college course. A diploma is given upon graduation from the two-year course in the Bible school.

The Seminary shares the Bluffton College campus of twenty-seven acres. There are two frame buildings, one a dormitory, erected fifteen years ago. In addition the seminary has the use of the Bluffton College buildings, including library, museum and gymnasium. The seminary library is valued at $5,000 and the museum at $1,000.

The financial data are: plant and equipment, $26,000; productive endowment, $22,000; unproductive, $50,000; total assets, $98,000. Expense: administration, $1,000; promotion, $1,000; instruction, $10,000; maintenance (plant and equipment), $1,500; library, $500; student aid, $1,000; total, $15,000. Income: from endowment, $1,200; individual contributions, $8,000; church contributions, $6,000; total, $15,200.

Scholarships available are for students who plan to become pastors or missionaries. Two of the supporting conferences furnish substantial aid to their men who are students at the seminary.

THEOLOGICAL EDUCATION IN AMERICA

AT CINCINNATI

LANE THEOLOGICAL SEMINARY

Presbyterian U. S. A. President, William McKibbin, D.D., LL.D.

This seminary is situated in a beautiful residential district in a city with a population of 401,247.

It was organized in 1829 and opened for instruction in 1832. The charter provides that "all professors, tutors, teachers, and instructors shall be members of the Presbyterian Church in good standing under the care of the General Assembly of said church in the United States." Since 1870 the election of all professors has been subject to the approval of the assembly. In 1910 an alliance was formed between the Seminary of the South and Lane Seminary.

The school year consists of two semesters of sixteen weeks.

There is a faculty of five, assisted by two regular instructors, one in the department of practical theology, and the other in the department of Greek; together with a number of lecturers on ecclesiastical subjects and topics of current interest.

College graduation is the admission requirement. Men of special promise as to talents and capacity for usefulness, over twenty-five years of age, having a fair degree of education, are admitted.

Students of 1921-22 numbered forty-three, representing five denominations, Presbyterians and Methodists predominating, twelve states and twenty educational institutions. Thirteen students have had no college training while eleven others have not graduated from college.

Two prescribed three-year courses are offered; the diploma and certificate courses. In the latter, Hebrew or Greek may be omitted.

Besides the diploma and certificate, the degree of Bachelor of Divinity is offered for twenty credits in addition to the diploma course and the presentation of a satisfactory thesis.

Half the required credits are allowed for work done in the graduate school of the University of Cincinnati.

For twenty-four credits, the degree of Master of Arts is given by the university to college graduates. Half these credits may be earned by work done in the seminary.

The library is in a separate building, which, though not modern, contains 23,000 volumes. The campus has a frontage of two full blocks and there are three main seminary buildings. The recitation hall and administration building is of grey stone. The upper floors of the main building are used for recitation rooms and dormitories. There is also a dormitory building, adequate for more students than are in attendance. The recitation halls, dormitory, chapel, lobbies, and corridors have recently been renovated and refurnished and provided with steam heat and electric lighting. There are six professors' homes on the campus.

The total value of lands, buildings and equipment is $573,108. General endowment, $469,719. Income: $40,232. Expense: $38,377.

Students in need of aid are assisted from the funds of the seminary provided for that purpose. The amount will be determined by the faculty upon the merits of each case. The value of a scholarship is $2,000. There are forty-nine permanent scholarship funds.

AT COLUMBUS

EVANGELICAL LUTHERAN THEOLOGICAL SEMINARY

Evangelical Lutheran, Joint Ohio Synod. Dean, R. C. H. Lenski, A.M., D.D.

The seminary is located in a suburb of Columbus, which city has a population of 237,031. The chief industries of Columbus are railroad shops, steel mills, and shoe factories; 7 per cent. of the population is foreign-born white and 9 per cent. Negro. There are many colleges and universities in the vicinity.

A preparatory and theological school was founded in 1830

at Canton, Ohio; the following year it was moved to Columbus. In 1850, the preparatory school was expanded to a college and a charter was obtained creating a corporation under the name of Capital University. The theological school became the theological department of the university.

The controlling board consists of twelve members, eight of whom are ordained pastors. They are elected by the Joint Synod of Ohio at its biennial conventions.

There are two semesters of eighteen weeks each.

There are five full-time professors. All faculty members must be members of the Lutheran church of the joint synod of Ohio and other states, and must subscribe to the Lutheran Confessions as found in the *Book of Concord.*

College graduation is presupposed, but older students who have completed the sophomore year are admitted, and others, advanced in years, with less than sophomore standing, may be received.

In 1922-23 there were sixty-two students, all Lutherans, of whom thirty-four were from Ohio. Thirty-nine had college degrees, all but one from Capital University, and twenty-six were from Capital University but without degrees.

All work is prescribed. The catalogue states that in the selection of textbooks due reference is had to the original design of the institution as a seminary of the Evangelical Lutheran church, as its name implies and its constitution requires, the principles inculcated being those of the Lutheran Confessions or Symbols.

Three years' work is required for graduation. "Graduates of this or any other recognized Lutheran seminary may earn the B.D. degree by passing an examination on assigned private reading or by taking a fourth year of work in residence."

At the time of the report, the seminary was housed in one of the college buildings; but ground was being broken for a new building, to be dedicated in 1923. This building was to include administration rooms, recitation hall, chapel, library, dormitories and reception rooms.

Separate financial accounts for the seminary as such are not kept.

If necessary, young men possessing the proper qualifications may be supported in part by the synod after a year's probation at Capital University or in another school under the same synodical control.

AT DAYTON

BONEBRAKE THEOLOGICAL SEMINARY
CENTRAL THEOLOGICAL SEMINARY

Dayton is an industrial city of 152,559, in the prosperous middle-western belt. Antioch and Wittenberg colleges are within twenty-five miles.

BONEBRAKE THEOLOGICAL SEMINARY

Church of the United Brethren in Christ. President, A. T. Howard, B.D., D.D.

Work was begun in the Summit Street United Brethren Church, Dayton, in 1871, as Union Biblical Seminary. The name was changed, in 1909, to Bonebrake Theological Seminary.

The officers of the seminary consist of a business manager and a board of trustees, elected quadrennially by the general conference. The board of trustees is composed of the acting bishops and eighteen members, nine of whom are laymen. A majority of the trustees must be from Ohio. The trustees meet annually in the seminary building, Dayton, Ohio, elect a president of the seminary and the necessary faculty; review the work of the business manager and the faculty; determine the salary of the faculty members and adopt measures for the advancement of the interests of the institution.

The session consists of about thirty-four weeks, including the winter recess.

There are six full-time faculty members, a part-time professor and a professor emeritus.

A college degree is prerequisite for the degree course; for all other courses high-school graduation is required.

There were over seventy students in 1921-22. Of these sixty-nine were United Brethren in Christ. Twelve states were represented, the larger number of students being from Ohio, Pennsylvania and Indiana. Thirty-five had college degrees; twelve others had had some college work.

There are five groups of study, all prescribed: the regular; the missionary; the Greek-English, and the English, each requiring three years; and the deaconess group, requiring two years. Little supervision is given to field work.

The B.D. degree is conferred on those having the A.B. degree who complete the regular group or the regular missionary group and who submit an approved thesis of not less than 5,000 words. Others receive a diploma appropriate to the group they have completed.

The campus consists of twenty-six and a half acres valued at $132,500. The dormitory, of Indiana white limestone and brick, an administration building, central heating plant and deaconess home, were all built in 1921-22. The library, valued at $8,000, contains a large percentage of old books and few periodicals.

The financial data are: plant and equipment, $940,500; productive endowment, $269,699; unproductive endowment, $137,974; funds subject to annuities, $102,167; other assets belonging to permanent funds, $99,859; total assets, $1,550,-199; less liabilities, $300,000; net assets, $1,250,199. Expense: administration, $4,800; promotion, $4,960; instruction, $17,000; maintenance (plant and equipment), $5,999; library, $600; student aid, $1,065; interest, $12,894; other, $5,200; total, $52,518. Income: from endowment, $14,086; individual contributions, $4,371; church contributions, $35,000; other sources, $1,000; total, $54,457.

There are five scholarships, besides contributions made annually to assist students in meeting expenses.

CENTRAL THEOLOGICAL SEMINARY

Reformed Church in the United States. President, Henry J. Christman, D.D.

Central Theological Seminary is the result of the union, in 1907, of Heidelberg Theological Seminary (founded in 1850) and Ursinus School of Theology (founded in 1871). The institution continues the above named seminaries, and sustains the same relation to Ursinus College as did the Ursinus School of Theology while located in Pennsylvania. Trustees are chosen by the Ohio Synod of the Reformed Church in the United States, the board of directors of Ursinus College nominating three of them. There are twelve ministers and six laymen.

The school year extends over thirty-one weeks, divided into four terms.

Five full-time professors, one part-time professor, and two part-time instructors constitute the faculty. Members of the faculty must subscribe to certain doctrines, including the substance of the Heidelberg Catechism.

The A.B. degree is required for admission; a year of college work is accepted in exceptional cases.

There were thirty-three students in 1922-23, all members of the Reformed Church in the United States; twenty-eight had college degrees, three were from college but without degrees, and two specials had no college training. Fifteen were from Pennsylvania; nine other states and Hungary were represented.

Twelve hours per week are prescribed and the remaining four hours are elected by the student in accordance with the "group system." The catalogue states that the seminary "stands by the old landmarks in doctrine, cultus, government and criticism."

The degree of B.D. is conferred in course on students holding bachelor degrees, conditioned on the standard of work—an average grade of 90 per cent. with a minimum of 80 cent. Other students receive a diploma.

Situated on the brow of a hill, with an eight-acre campus stretching down over the hill in all directions, there are three buildings: a hall containing lecture-rooms, chapel, library and dormitory rooms; and two cottages used as dormitories. The library is valued at $11,000.

The financial data for the year ending October 1, 1922, are as follows: plant and equipment, $155,500; productive endowment, $165,088; subject to annuities, $11,600; net assets, $332,188. Expense: administration, $280; promotion, $256; instruction, $18,860; maintenance, $4,438; library, $508; other, $1,434; total, $25,776. Income: from endowment, $10,169; church contributions, $11,133; other sources, $1,998; total, $23,300.

Limited aid is given to those who are in need and can furnish the proper recommendations.

AT DEFIANCE

CHRISTIAN DIVINITY SCHOOL

Christian Church. *Dean, George C. Enders, B.D., A.M.*

Defiance is a city of 8,876 engaged in manufacturing and in trading in farm products. The Christian Biblical Institute was chartered in New York in 1868. Opened for students in 1869 at Eddytown, New York, it was transferred to Stanfordville, New York, in 1872. In 1907 the institute was removed to Defiance, Ohio. In 1916 it was consolidated with Defiance College, the name being changed to Christian Divinity School.

The board of trustees is that of the college. Members are elected by the board from candidates nominated by the American Christian convention and by the Ohio state Christian convention. There are eight ministers and thirteen laymen.

There are two semesters of eighteen weeks each.

There are two full full-time and three part-time professors and a lecturer. No religious declarations are required of the faculty members, but members have always voluntarily become active or associate members of the local Christian church.

Graduation from a standard high school is required for admission; graduation from a standard college for the regular course leading to the B.D. degree.

There were fifty-four students in 1922-23, of whom fifty were members of the Christian church. Thirty-six were from Ohio, nine other states being represented; there were also four from Porto Rico. Two had college degrees, ten had some college training but no degrees.

There are two courses: a college course in divinity, which is a regular college course with special emphasis on subjects of importance to the ministry; and the regular seminary course for college graduates, requiring three years. The two courses may be combined and finished in six years. The work is largely prescribed, eighteen semester hours of elective work being required in the college course and twelve in the regular seminary course. Ninety semester hours are required for seminary graduation.

The B.D. degree is conferred on graduates of the seminary course, the A.B. degree on graduates of the college course in divinity.

The divinity school has one building, built in 1907-08, and the use of the two college dormitories, the two college recitation buildings and the college gymnasium. It shares the college library, which is valued at $15,000.

The financial data cannot be separated from that of the entire corporation. In so far as they can be determined, they are: plant and equipment, $60,000, and the use of buildings costing $90,000 or more. As to endowment, $85,943 was the amount of the divinity school endowment at the time of the consolidation, no separate account having been kept since.

Aid is provided through scholarships for students preparing for the ministry. Holders are expected to render such services as are designated by the faculty.

AT OBERLIN

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Undenominational. Dean, Edward Increase Bosworth, A.B., B.D., M.A., D.D.

Oberlin is near enough to Cleveland to give students the advantages of a large city. Elyria, which is a small, rapidly growing city, and Lorain, a steel town with a large percentage of foreign population, are also near, so that students are afforded opportunities for various kinds of social studies.

In 1834 "Oberlin Collegiate Institute" was chartered, and within two years both the college and the theological seminary were in operation. In 1916 the name of the theological seminary was changed to the graduate school of theology to emphasize the fact that only college graduates would be admitted.

The board of trustees consists of twenty-five members, the president being ex-officio a member and president of the board. Four members are elected each year, three by the board itself and one by a general ballot of the alumni of all departments. There has never been any ecclesiastical requirement for membership.

The school year is divided into two terms of eighteen and fifteen weeks respectively.

There are thirteen faculty members; seven full-time and one part-time professor, one part-time associate professor and one part-time lecturer, and three emeritus professors. Four denominations are represented at present.

For admission, graduation from an institution of college rank is required without exception.

In 1921-22 there were thirty-eight students. Of these, eighteen were Congregationalists, the remainder representing eleven denominations. Thirteen were from Ohio, the remainder from twelve states with six from Japan and one from China. All but one had college diplomas; that one had a theological diploma; and twenty-four colleges and three theological schools were represented.

Forty-six semester hours are prescribed. The elective

courses advertised amount to 124 semester hours, some courses being given only in alternate years. Students recommended by the faculty may elect without charge such courses in Oberlin College as they may choose, such courses not to exceed five hours a week, but no credit for this work is allowed toward the B.D., which is conferred upon completion of ninety semester hours.

The school of theology occupies one of the buildings of Oberlin College for dormitory and classroom purposes. (New theological buildings will soon be erected.) It shares in the use of the library, the art building, the chapel and the men's building (dormitory, commons and center for the men's activities of all kinds). The equipment is the property of Oberlin College. Such financial data as are available follow. Expense: administration, $1,106; promotion, $911; instruction, $33,675; library, $1,010; student aid, $3,316; other, $9,839; building fund, $5,000; total, $54,007. Income: total, $54,374.

Self-supporting students who do not secure preaching appointments are guaranteed the opportunity to earn $200 during the school year in various forms of religious and social work less exacting than preaching. "Twelve merit scholarships are also available annually, one of $125, three of $100; four of $75, and four of $50. To receive these, thirty semester hours of credit must be earned in theological subjects and an average grade of A plus maintained for the first rank, A for the second, B plus for the third and B for the fourth. Students are assisted in obtaining scholarship aid from their denominational education societies. Loans to the amount of $100 per year can be obtained from the school of theology loan fund to be repaid within five years, no interest being charged while the borrower is a student in the school.

AT SPRINGFIELD

HAMMA DIVINITY SCHOOL

Lutheran Synod of Ohio. President, Rees Edgar Tulloss, A.B., D.D., Ph.D.

Springfield is an industrial city of 60,840 with a very small percentage of foreign-speaking people. It contains thirteen churches of the denomination.

The divinity school, formerly known as Wittenberg Theological Seminary, was granted its original charter in 1845.

The sixty-one members of the board of directors are elected by the synods of Ohio, Indiana, Michigan and West Virginia, the local constituency in Springfield and Clark County, and the alumni. They represent various synods of the United Lutheran Church of America. Thirty are ministers.

The school year is thirty-two weeks long.

There are six full-time professors and five part-time professors including the president. It is required that they be Lutherans.

For admission college graduation is required, or a certificate showing the completion of the following studies (or examinations in them must be passed): (1) English; (2) general history; (3) Bible; (4) Latin; (5) Greek, and (6) philosophy.

In 1921-22 there were fifty students, of whom forty-eight were Lutheran. Of the thirty-one regular undergraduate students, nineteen were from Ohio, the remainder from eight other states. Nineteen had college degrees, eight had some college training but no degrees, four were from other seminaries or from training schools. Of the college men, twenty-one were from Wittenberg College.

Ninety semester hours and three years are required for graduation. Work is largely prescribed. There are two courses. The first course requires Greek and Hebrew, and, if the work is of sufficiently high grade, leads to the B.D. degree. The second requires no foreign languages and leads to the granting of a certificate of graduation.

The degree of Master of Theology is granted at the end of one year of resident postgraduate study, or three years of correspondence postgraduate study.,

There is an administration and recitation building of brick, built in 1908; a dormitory, built in 1902; and a frame refectory building, erected in 1895. The campus is valued at $50,000. The seminary and college libraries are contained in a stone building on the seminary campus. There is also a departmental library in the seminary administration building.

The financial data are: plant and equipment, $158,000; productive endowment, $190,000; funds subject to annuities, $40,000; total, $388,000. Expenses and income are approximately $19,000 per year.

A number of scholarships are available for the aid of deserving students.

OREGON

AT SALEM

KIMBALL SCHOOL OF THEOLOGY

Methodist Episcopal. President, Eugene C. Hickman, A.B., D.D.

Salem is a commercial and industrial city of 17,679, in the heart of the Willamette Valley. The school was founded in 1906 as a department of Willamette University, and is located on the university campus. In 1907 it was incorporated as a separate institution.

Members of the board of trustees may be clergy or laymen, Nine are elected by the board and eighteen by the conferences of the church.

The faculty has five full-time and two part-time members. They are expected to be in "general harmony with the doctrines maintained by the Methodist Episcopal Church."

In 1921-22 there were ninety-two students, including special students from Willamette University. Of these fifty-seven were Methodists; five had college degrees. There were

forty-two students in 1920-21, twenty-four being from Oregon.

Courses are open to all whom the Methodist conferences admit; but a college degree is prerequisite to the conferring of the B.D. degree, and high-school graduation to the granting of the diploma.

Ninety-six semester hours are required for graduation; sixty-two are definitely prescribed. There is a department of rural leadership, also a department of practical theology and two courses in evangelism. Students may take four hours work per semester free of charge at Willamette University.

The school owns one building which was erected in 1906. The library is valued at $10,000.

The financial data are: plant and equipment, $30,000; productive endowment, $30,000; unproductive, $5,000; total assets, $65,000.

Expense: administration, $3,000; promotion, $1,000; instruction, $10,000; maintenance (plant and equipment), $700; total, $14,700. Income: from endowment, $1,500; tuition, $500; individual contributions, $9,000; church contributions, $3,000; other sources, $1,000; total, $15,000.

The board of education, the board of home missions and the board of foreign missions offer scholarships ranging from $100 to $300 a year. The school grants two scholarships, each the income of $1,000.

PENNSYLVANIA

AT BETHLEHEM

MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY

Moravian. President, J. Taylor Hamilton, D.D.

Steel works and silk mills provide the chief industries of the city, which has a population of 50,358, the foreign-born white composing 22 per cent., and furnishing a field for special work.

"The seminary was founded in 1807 at Nazareth, Pennsylvania, in connection with the Academy of Nazareth Hall. In 1837 it was removed to Bethlehem and a college course, preparatory to the study of theology was arranged." In 1863 the seminary was incorporated by an act of the Legislature of Pennsylvania, under the name "The Moravian College and Theological Seminary."

"There are seven lay and six ordained members of the Northern Diocese of the Moravian Church." Besides these there are the members of the executive board of the Moravian church, who are ex-officio members of the board of trustees, and the president of the seminary, who is also an ex-officio member.

The year is divided into two terms of eighteen weeks each.

There are four regular faculty members, all professors, three of whom are on full-time. In addition there were fourteen special lecturers in 1921-22. It is required that the faculty conform to the standards of the Moravian church.

For admission to the B.D. course, the A.B. degree is required. Mature students who have not a college degree may be admitted to a three-year course in Bible study and missionary preparation.

In 1921-22 there were thirteen students, all members of the Moravian church; six were from Pennsylvania, three from Wisconsin, the rest from three other states and Canada. The number having college degrees is not known.

Virtually all work of the program is prescribed. The B.D. degree is conferred upon students who hold a college degree, complete the two-year theological course, including the required work in Hebrew, Greek and Latin, and present a satisfactory thesis. Those who complete the three-year course receive a certificate.

The seminary is an integral part of the college, and the plant, equipment and finances are not separated.

Suitable students who desire to study for the ministry in the Moravian church and are unable to pay for their education, are granted scholarships including free board; but the recipient must sign a bond pledging him to preach two years

for each year of free education or to refund the cost of the education.

AT UPLAND

CROZER THEOLOGICAL SEMINARY

Northern Baptist Convention. President, Milton G. Evans, A.M.

Chester, of which Upland is a suburb, has a population of 60,000, of which 20 per cent. is foreign-born white and 12 per cent. Negro. The chief industries are shipbuilding and manufacturing. The seminary is thirteen miles north of Wilmington and about the same distance south of Philadelphia.

Crozer Theological Seminary was chartered in 1867, and opened in 1868. The board of trustees is self-perpetuating. There are thirty-three weeks in the school year.

There are eight full-time faculty members and one part-time. Professors must be Baptists.

A college degree is required for admission to the B.D. course; but students prepared for unconditional admission to the junior year of a college of recognized standing are provisionally accepted as candidates. High-school graduation is required for the diploma course.

There were sixty students in 1921-22, of whom fifty-eight were Baptists; twenty were from Pennsylvania, the remainder from eleven states and three foreign countries. Thirty students had degrees representing ten colleges.

Of the semester hours required for graduation, sixty are prescribed. Advanced courses in sociology, philosophy and education given at the University of Pennsylvania are available to students of the seminary. The B.D. degree is granted to qualified students at the end of three years. There are also three-year and four-year courses leading to a diploma. The degree of Master of Theology is given for a year of graduate work in the seminary.

The campus covers about twenty acres. There are a recitation hall, a library, still another hall, and eight residences for professors. The library contains about 31,000 volumes.

The financial data are as follows: plant and equipment, $200,000, plus value of books; productive endowment, $1,519,790; total assets, $1,719,790, plus money value of books in the library. Expenses: administration, $3,414; promotion, $2,622; instruction (including library staff and extension department), $38,798; maintenance (plant and equipment), $28,805;[15] library, $2,206; student aid, $6,802; other, $3,091; total, $85,738. Income: from endowment, $70,854; other sources, $500; total, $71,354.

AT GETTYSBURG

LUTHERAN THEOLOGICAL SEMINARY

United Lutheran Church in America. President, J. A. Singmaster, D.D., LL.D.

The seminary is located on one of the avenues that traverse the battlefield. The little town of 4,439 is surrounded by orchards and farm land. Students preach at the county alms house and at the jail; they also visit several large cities, at the expense of the seminary, in order to do settlement work,

At the first meeting of the general synod in 1820, preliminary steps were taken for the organization of the seminary. In 1826 its original charter was granted. Gettysburg was selected as the site in competition with Hagerstown and Carlisle, because it gave the largest financial offer ($7,000) and was the most accessible.

The members of the board of directors must be members of the Lutheran church. They are "elected by the district synods of the General Synod of the Evangelical Lutheran Church or of the United Lutheran Church in America, which contribute to the maintenance of the seminary." There are forty-six members, half of them ministers and half laymen.

The school year is divided into two semesters of sixteen weeks each.

There are five full-time professors, two instructors, and ap-

[15] Abnormally large this year.

proximately five lecturers. It is required that the members of the faculty "pledge themselves to accept the Bible as the word of God" and "the Augsburg Confession and Luther's Small Catechism" as in harmony with the Bible.

For admission, a college degree is required or the applicant must take an examination. There were fifty students enrolled in 1921-22, all of whom were Lutherans. Thirty-six were from Pennsylvania, twelve from other states, one from England and one from Japan. Forty-one had college degrees (thirty-three from Gettysburg College) and five others had some college training.

There are two courses or groups, the biblical literature group and the English historical group. Twenty semester hours of Greek are required for entrance into the first, and both Hebrew and Greek are prescribed; for the second, neither language is required. In both groups all work is prescribed; electives may be taken in addition. Every candidate for graduation must complete 102 semester hours and submit each year a thesis representing original research.

Both of these courses lead to the diploma of the seminary, but only those of the biblical literature group are eligible to the B.D. degree. The candidate for this degree must be a graduate of a "regular college" and must sustain an average grade of 90 per cent. and not less than 85 per cent. in any branch. The B.D. degree is also conferred for postgraduate work.

The campus contains more than forty acres of land. In addition to the main library of over 28,000 volumes, there is a collection of 8,000 volumes recently donated and containing many books on literature, history, biography, travel and the fine arts; the valuable collection of the Lutheran Historical Society containing 3,000 volumes; and a well-supplied reference library.

Such financial data as are available follow: plant and equipment, $350,000; productive endowment, $417,000; funds subject to annuities, $8,000; total assets, $775,000. Expense: administration, $300; instruction, $16,000; maintenance (plant and equipment), $10,506; library, $900; student aid,

$3,300; total, $31,006. Income: from endowment, $28,600; heat and light, $1,300; church contributions, $3,000; total, $32,900.

"Students needing financial assistance should apply to the synods to which they belong. A limited number may receive the proceeds of scholarships owned by the seminary."

AT LANCASTER

REFORMED CHURCH THEOLOGICAL SEMINARY

Reformed Church in the United States. President, George W. Richards, D.D.

Lancaster is a manufacturing city of 53,150.

"The seminary was founded in 1825 at Dickinson College in Carlisle, Pennsylvania, under the direction of the Synod which at that time included practically the whole of what was then known as the German Reformed Church." In 1829 the seminary was established independently at York. In 1837 it joined Marshall College at Mercersburg. In 1871, following Marshall College which had been united with Franklin, it moved to Lancaster where for over twenty years it held its lectures in classrooms of Franklin and Marshall College. In 1894 the seminary erected its own buildings on land adjoining that of the college.

The members of the board of trustees are elected by the three eastern English synods which control the seminary; nine by the Eastern Synod, three by the Pittsburgh Synod and six by the Synod of the Potomac. They are laymen. There is a second body, a board of visitors, six members of which are elected by the Eastern Synod, two by the Pittsburgh Synod and four by the Synod of the Potomac. These are ministers.

There are five full-time and two part-time faculty members; five are professors. In addition, there are, for Hungarian students, two instructors in sacred music and church history and practical theology. "A teacher of theology is a minister of the Word who has been elected and is inaugurated as a professor in a Theological Seminary of the church. His views

must be in accord with the faith and doctrines of the Reformed Church in the United States."

For admission to the B.D. degree course, college graduation with a course in Greek is required. Two years of college work, or examination showing that the student has completed that amount of work, are required of students who are not candidates for the B.D.

In 1921-22 there were thirty-four students of whom twenty-nine were members of the Reformed Church in the United States. In 1920-21 there were thirty-one students; twenty-nine were from Pennsylvania; twenty-seven had college degrees, two others had some college training. Eighteen of the degrees were from Franklin and Marshall College.

There are two regular three-year courses. In the standard curriculum, Greek and Hebrew are prescribed; in the alternative, English Bible may be substituted for Greek and Hebrew. A Hungarian department was organized in 1922. A community school of religious education meets on Tuesday evenings during the year; a ten-day summer school of theology is held annually; a non-resident postgraduate course leads to the B.D. degree for those graduates of the standard course who have not obtained it previously.

The B.D. degree is conferred upon graduates who have met the prerequisites and who complete all the work of the first course with an average standing of 90 per cent. and not less than 70 per cent. in any one branch, and who present a thesis on some subject approved by the faculty; other students receive diplomas.

The campus covers three and one-half acres. The main building contains the Prayer Hall, lecture halls, faculty offices, and reading room. The dormitory, erected in 1916-17, contains also the gymnasium and the social room. Connected with the dormitory by an arcade is the refectory. The library is valued at $25,000, the museum at $3,000.

The financial data follow: plant and equipment, $344,904; productive endowment, $237,034; unproductive endowment, $25,428; funds subject to annuities, $38,250; other assets belonging to permanent funds, $84,466; endowment of the

Potomac Synod and the Pittsburgh Synod, $68,342; total assets, $798,424. Expense: administration, $2,403; promotion, $1,241; instruction, $15,835; maintenance (plant and equipment), $2,599; library, $4,373; student aid, $459; other, $4,386; total, $31,296. Income: from endowment, $19,655; church contributions, $12,746; total, $32,401.

"Apart from the Beam Fund, administered by the Board of Trustees of the seminary, appointed by the Court of Somerset County, Pennsylvania, the seminary does not manage any funds for the assistance of students. Provision is made for those who need financial aid by the Boards of Education of the three Synods, and by the several Classes of the Synods. The latter usually assist students from the congregations within their bounds."

AT MEADVILLE

MEADVILLE THEOLOGICAL SEMINARY

Unitarian. President, Franklin Chester Southworth, A.M., D.D.

The chief industries of this city of 14,568 are represented by iron works, silk mills and car shops. There is, in Meadville, one church of the same denomination as the school.

In 1846 the original charter of the school was granted. In 1897 a change simplified the organization and did away with all doctrinal tests. In 1910 the power of conferring degrees, which was implied by the charter of the school, was recognized by the state. In 1914 the school entered into a quasi-affiliation with the University of Chicago, by means of which students of Meadville go to Chicago for the summer quarter.

The board of trustees is composed of fifteen ministers, twelve laymen, and one woman who is a retired teacher. The president is a member ex-officio.

The year is divided into four terms of twelve weeks each.

There are six full-time faculty members and one part-time. Five are professors. It is not required that they belong to

any particular denomination, but the majority has always been Unitarian.

Two years of college work and examinations in psychology, ethics and history of philosophy, if these subjects have not been taken in college, are required for admission.

In 1921-22 there were seventeen students, all Unitarians; ten states, Canada and Japan were represented. Three students had the A.B. degree; one was a graduate of the U.S. Naval Academy and one of a veterinary college.

The course requires two years of forty-eight weeks. The work of the fall, winter and spring terms is carried on at Meadville, that of the summer quarter at the University of Chicago. The work taken at Meadville is prescribed; that at Chicago elective. Six majors (or twelve minors) are taken at Chicago, three each summer; of these two each summer must be among those listed as divinity courses, while the other may be in another department of the university. In addition to the regular theological course as stated above there is a preparatory course requiring four quarters, one at Chicago.

The diploma of the school is conferred on completion of the course. The B.D. degree is conferred when the student is a graduate of a college of recognized standing, maintains a minimum grade of 85 per cent. throughout the course, submits a thesis representing research, meets certain language requirements and completes special courses yielding three credits or such reading as may be assigned.

The three seminary buildings are located on a hill. One of the main halls, a three-story building erected in 1854, contains dormitories, chapel, and two lecture-rooms; the other, built in 1903, contains dining-room, gymnasium, the common room and a lecture-room. The library was erected in 1890. The contents of the library are valued at $40,000. The school owns also a lot and a dormitory in Chicago.

The financial data are: plant and equipment, $221,238; productive endowment, $911,678; unproductive endowment, $583; total assets, $1,131,564; no liabilities. Expense: administration, $7,148; promotion, $856; instruction, $17,666;

maintenance (plant and equipment), $7,888; library, $3,110; student aid, $5,347; pensions, $3,655; other, $1,195; total, $46,865. Income: from endowment, $43,722; individual contributions, $550; church contributions, $975; other sources, $1,432; total, $46,679.

Scholarships of $325 are annually offered "assignable on the ground of superior proficience and pecuniary need." Deserving students who fail to secure scholarships may receive appropriate aid of $300 each, in return for service rendered in the library or some other department. For the year 1922-23 two scholarships of $500 each were offered "to college graduates of high standing and large promise intending to enter the liberal ministry."

AT PHILADELPHIA

DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

LUTHERAN THEOLOGICAL SEMINARY (MT. AIRY)

TEMPLE UNIVERSITY, SCHOOL OF THEOLOGY

THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL CHURCH

Philadelphia has a population of 1,823,779. It offers the student modern cosmopolitan advantages in every field, with a background of distinguished educational, religious and civic traditions.

DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Protestant Episcopal. *Dean, George G. Bartlett, S.T.D.*

The date of the original charter is 1862.

The seminary is controlled by a board of trustees and a board of overseers, which are self-perpetuating. The bishop of this diocese acts as president.

There are two semesters of sixteen weeks each.

There are eight professors, two instructors and two lec-

turers. Faculty members must be clergymen of the Protestant Episcopal church.

Candidates for admission must have a Bachelor's degree or pass an examination.

There were thirty-four students in 1921-22, all members of the Protestant Episcopal church. Twenty-five were from Pennsylvania and seventeen had college degrees.

Of the ninety-six semester hours required for graduation, seventy-eight are prescribed. The diploma of graduation is conferred upon those who complete the course as stated above. The B.D. degree is conferred for postgraduate work.

The campus is valued at $225,000. The seminary owns one dormitory and rents another. There is also a library building, temporarily used for classrooms and chapel also. At the time the report was made, a chapel costing about $150,000 was about to be built, and the seminary planned to build dormitories on the campus very soon. The library was valued at $35,000.

The financial data are as follows: plant and equipment, $325,000; productive endowment, $497,201; other assets belonging to permanent funds, $22,663; total, $844,864, plus $110,000 chapel endowment (a separate fund held under special trust). Expenses: $33,300. Income: from endowment, $27,600; from individual contributions, $5,700; total, $33,300.

Scholarships are provided for students needing such aid. After the junior year, the continuance of these scholarships depends upon the academic standing of the student.

TEMPLE UNIVERSITY, SCHOOL OF THEOLOGY

Undenominational. Dean, Walter B. Shumway, B.D., D.D.

The original charter of Temple University, then Temple College, of Baptist origin, was granted in 1888. The school of theology is one of the oldest schools of the university. It originated about thirty years ago when a group of men then at the university began to study for the ministry.

The board of trustees is self-perpetuating. The Governor of Pennsylvania and the Mayor of Philadelphia are ex-officio members of the board.

The school year is divided into two semesters of eighteen and one-half weeks each. The recitations are held in the evening between six-forty-five and ten o'clock.

There are twelve professors, of whom only one teaches full-time. There is also one part-time lecturer. All are required to have Evangelical Protestant beliefs.

A four-year high-school course, including Latin, college graduation, or an examination in the required high-school subjects, is the requirement for admission.

There were forty students, representing seven denominations, in 1922-23. Nearly all were from Pennsylvania and New Jersey; five had college degrees and two others had some college training.

In an evening school, the regular course, covering the work offered in the average seminary in three years, requires five years. All work is prescribed. Fifty-eight units are required in the diploma course, sixty in the degree course. (A unit represents one hour of classroom work a week throughout the year.) In addition to the usual theological subjects, ethics, psychology and sociology are required in both courses; logic and advanced English in the diploma course, while history of philosophy may be substituted for a course in homiletics in the degree course. There is a Bible training school department which admits both men and women. The diploma is granted to those who complete the course. College graduates who sustain an average grade of 85 per cent. for the whole course and present a thesis receive the B.D. degree.

The school of theology has no separate home. Finances are not differentiated from those of the university.

Student aid is frequently granted by the denominational boards of the home churches.

AT PITTSBURGH

PITTSBURGH THEOLOGICAL SEMINARY
REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY
WESTERN THEOLOGICAL SEMINARY

Pittsburgh, dominated by iron and steel, is one of the commercial centers of the world. The population of 588,343 contains many foreign and industrial elements. The Carnegie Institute, the University of Pittsburgh and Pennsylvania College for Women are other higher educational institutions.

PITTSBURGH THEOLOGICAL SEMINARY

United Presbyterian. President, Rev. John McNaugher, D.D., LL.D.

The seminary was established in 1825. Its original charter was granted in 1868.

There are two boards, a board of directors which has general control of the seminary, and a board of trustees which manages its real estate and funds. The board of directors consists of six ministers and three elders elected by each of four synods, making twenty-four ministers and twelve elders. In addition there are three members elected by the alumni association. The board of trustees is appointed by the board of directors. There are eight laymen and one minister on this board.

The school year is thirty-two weeks in length.

There are nine regular faculty members, eight on full-time and one on part-time. An emeritus professor and nine lecturers are not counted as regular members. Faculty members must belong to the United Presbyterian church.

College graduation or its equivalent, is required for admission in all ordinary cases; but there are exceptions to this rule.

There were fifty-five students in 1922-23, fifty-three of whom were United Presbyterians. Of these, forty-four had college degrees and six others had some college training.

Twenty-eight were from Pennsylvania, the others from ten states and one foreign country.

There are two prescribed courses of study, one in which both Hebrew and Greek are required, and one in which Greek is required and philosophy of religion, biblical ethics, and apologetics are substituted for the work in Hebrew. Students help in the social settlements and neighborhood houses, and special tours of investigation are made to industrial plants, coal mines, tenement districts and the congested quarters of the city. No degree is given on graduation. The degree of B.D. is given for graduate work.

The seminary is housed in a five-story brick building erected in 1899. On the first floor are chapel, reception room, library, reading-room, gymnasium, president's office and janitor's home; on the second are three classrooms, offices and students' waiting-room; the other three floors contain dormitories, dining-hall and kitchen. The library is valued at $15,000.

The financial data are: plant and equipment, $215,000; productive endowment, $396,988; funds subject to annuities, $5,000; other assets belonging to permanent funds, $117,041; total assets, $734,029. Expense: total, $38,532. Income: total, $24,982.

The Board of Education grants to deserving students amounts as follows: $187.50 to students of the first year, on condition that they do not take appointments to preach during the time the seminary is in session; $125 to second-year students, on condition that they do not preach on an average of more than two Sabbaths per month; and $62.50 to third-year students without condition. Members of the junior class may receive $50 in partial compensation for assigned mission work. Six scholarships of $50 each are awarded to the members of the junior class who attain the highest average grade in scholarship. The recipients must have an average grade of 85 per cent. and not less than 80 per cent. in any subject, and must agree to complete the course at this seminary.

WESTERN THEOLOGICAL SEMINARY

Presbyterian U. S. A. President, Rev. James A. Kelso, Ph.D., D.D., LL.D.

This seminary is four blocks from the Pittsburgh Theological Seminary. It was established in 1825.

The school year is two semesters of sixteen weeks.

The faculty consists of one administrative officer, seven professors (two retired), one associate professor and three instructors, two being on part-time. For admission to college diploma, the passing of an examination, or a certificate covering a similar amount of work actually done is required.

In 1921-22 there were fifty-seven students, chiefly Presbyterians, representing eight states, one foreign country and thirty-five educational institutions.

The courses of the junior and middle years are required. During the senior year a student may select eight hours with reference to his specialty. The curriculum has been developed to prepare men for (1) the regular pastorate; (2) the foreign field; (3) home missionary service; (4) religious education; (5) teaching the Bible in colleges. Students who fall below the grade of "a" in their regular work will not be allowed to take additional courses above the hours prescribed in the junior and middle years.

The B.D. degree under the College Council of the State of Pennsylvania has been given for a fourth year of study. For this, the degree Master of Sacred Theology is to be substituted. The degree Bachelor of Sacred Theology is conferred at graduation.

The library building is a model of perfection and is adequate for a much larger school. It contains about 40,000 volumes. The seminary is in possession of the James Warrington Library of Church Music, containing 10,000 volumes. It is one of the finest of its kind on the continent. The administration and recitation hall building is well arranged and well lighted. The dormitory is constructed as a "Y" so that every room is an outside one with exposure to the sun.

In the center of the "Y" is a rotunda uniting the wings in a single building although in fact there are three. On the top floor is a well-equipped dining-room, and on the lower floor are reception rooms and a parlor. At the rear of the unit is a gymnasium.

The financial data are: plant and equipment $547,140; endowment $817,879; liabilities $46,512; net assets $1,318,506. Expense: administration $11,667, promotion $1,912; instruction $28,372; maintenance (plant and equipment) $16,918; library $3,492; student aid $3,683; other expenses $10,122; total $76,166. Annual income; endowment $44,131; individual contributions $2,600; church contributions $8,165; other sources $12,789; total $67,685.

Two competitive fellowships yielding $500 each are open annually. All students needing financial assistance may receive a maximum of $150 per annum each from the scholarship fund of the seminary. A loan fund is available to students, advances from which may be repaid after graduation.

AT READING

EVANGELICAL SCHOOL OF THEOLOGY

Evangelical Association. Principal, Bishop S. C. Breyfogel, D.D., LL.D.

The chief industries of Reading, a city of 107,784, are railroad shops, iron works and mills. There are five churches of the Evangelical Communion. The seminary is a part of Schuylkill Seminary and Junior College.

Schuylkill Seminary was founded at Reading by the East Pennsylvania Conference in 1881, and in 1886 removed to Fredericksburg, where it remained until 1902 when the present site was purchased and the school returned to Reading.

The institution is controlled by the boards of trustees of four conferences and members must be members of the denomination. The body consists of nine ministers and nine business men.

The school year is thirty-eight weeks.

There are two full-time and three part-time faculty members. All must be members of the denomination.

High-school graduation is required, and college work is recommended, for admission to the seminary. In 1921-22 there were eighteen students of whom sixteen were members of the Evangelical Association. All were from Pennsylvania and from Schuylkill Seminary Junior College.

Seventy semester hours are required for graduation of which only eight are elective. The course requires two years. Graduates of the Junior College who complete the two-year seminary course receive the degree; others receive the diploma.

The theological seminary has no equipment nor budget separate from that of Schuylkill Seminary as a whole. It has an endowment of $75,000.

One hundred dollars a year is granted as aid to a student who is not preaching.

AT SELINSGROVE

SUSQUEHANNA UNIVERSITY SCHOOL OF THEOLOGY

Dean, Franklin P. Manhart, A.M., D.D.

This village of 1,937 has a few small factories, but the environment offers little opportunity for field work. There are two churches of the communion in the village. A few miles away is Sunbury, a city of 18,000 with four Lutheran churches, one with 1,800 members. The seminary is the theological department of Susquehanna University.

In 1858 a school known as Missionary Institute was founded at Selinsgrove. In 1894 the charter of this school was amended, changing the corporate name to Susquehanna University and granting authority to confer degrees.

As a department of Susquehanna University the seminary is governed by the board of directors of the university. The board is self-perpetuating. Members must be active Christians interested in Christian education, and at least three-fourths of them must be members of the Lutheran church.

The seminary year consists of two semesters of sixteen weeks each.

There are three full-time professors and eleven part-time faculty members. They must be Lutherans and in harmony with the Augsburg Confession, and teaching must be within the limits of theistic evolution.

An applicant for admission must possess a college degree or submit to examination in the essentials of a college course.

In 1921-22 there were twenty-six students, of whom twenty-three were Lutherans; all were from Pennsylvania; nineteen had college degrees; seven were from college but without degree; four of the latter expected to receive the A.B. in June.

The course covers three years and all work is prescribed. Hymnology, church music and church architecture are required. Electives are offered for additional work in Hebrew, Greek and ecclesiastical Latin and German.

The seminary diploma is granted to those who complete the three-year course. The candidate for the B.D. degree must hold the baccalaureate degree and must have maintained a grade of not less than 90 per cent. during the junior and senior years of his college course. He must pass a special examination each year, maintain an average grade of not less than 90 per cent. during the entire course in the seminary, present a thesis of not less than 5,000 words and deliver an oration at his graduation.

Equipment and finances are not separated from those of the university as a whole.

More than half the students receive aid from the synods.

SOUTH CAROLINA

AT COLUMBIA

COLUMBIA THEOLOGICAL SEMINARY
SOUTHERN LUTHERAN THEOLOGICAL SEMINARY

The capital city of South Carolina, with 39 per cent. of its population Negro, with textile mills, two women's colleges,

the state penitentiary, the state university and many churches, affords a typical laboratory of educational denominational facilities for the study of southern social and civic problems. Columbia has a population of 37,524 in a state three-quarters rural.

COLUMBIA THEOLOGICAL SEMINARY

Presbyterian Church in the United States. President, John M. Wells, Ph.D., D.D.

The seminary was founded in 1828 by the Synod of South Carolina and Georgia, which occupied the territory now embracing the synods of South Carolina, Georgia, Alabama and Florida. Each of these synods afterward assumed the obligation to maintain the institution. Originally in Georgia, the school moved to Columbia in 1830.

The directors are chosen from the controlling synod as follows: six from South Carolina, four from Georgia, three from Alabama and two from Florida. They are chosen for limited terms, five retiring each year, and they may be reelected. On the board are ten clergymen, two business men, one lawyer and two teachers. One of the clergymen is also president of the Presbyterian College of South Carolina.

There are eight full-time members of the faculty.

The A.B. degree is required for entrance to the course leading to the degree of B.D., but the Presbytery may permit exceptions.

Of the sixty-four students in 1922-23, sixty-one were Presbyterian U.S. Of the twenty-five entering this year, fifteen were from South Carolina, six from Georgia, three from Alabama, one from Illinois. In 1921-22 there were twenty-six students with college degrees, twenty-nine from college but without degrees, and three from training schools. Six had been Phi Beta Kappa or honor students in college.

All work is prescribed.

The B.D. degree is conferred at completion of the prescribed three-year course.

The campus is a city square of four acres valued at $54,-

500. There are two dormitories of twenty-four rooms each; a central building, originally a Colonial residence; a refectory; and a small chapel. The number of volumes in the library is 31,000.

Plant and equipment are valued at $191,079; productive endowment $268,132; funds subject to annuities $10,000; total assets $469,211.

Expenses: administration $4,195; promotion $1,944; instruction $20,453; maintenance (plant and equipment) $3,099; library $405; student aid $3,716; other $5,437; total $39,249.

Income: from endowment $17,183; individual contribution $2,758; church contributions $21,298; other sources $791; total $42,030.

Assistance is given to students from scholarships and from the students' fund. A student requesting such aid must bring from the chairman of education in his presbytery a written statement of the amount he will need.

SOUTHERN LUTHERAN THEOLOGICAL SEMINARY

United Lutheran Church in America. Dean, A. G. Voigt, D.D., LL.D.

The seminary was established about ninety years ago, but received its first charter in 1921.

The members of the board of directors are elected by seven Lutheran synods in the southern states. There are eleven ministers, one lawyer and five business men.

There are three full-time and one part-time professors. "The professors who teach in the Southern Lutheran Seminary are solemnly pledged to conform all their teaching to the doctrinal basis of the Synods to which it belongs, as defined in their constitutions, to wit, to the Holy Scriptures, the inspired writings of the Old and New Testaments, and to the Symbolical Books of the Lutheran Church, as contained in the Christian Book of Concord."

College graduation is the usual requirement for entrance. "Exceptions are made only by unanimous vote of the faculty."

In 1921-22 there were thirteen students, all Lutherans. Five were from South Carolina, five from North Carolina, two from Georgia and one from Mississippi. Twelve had college degrees, and the other had received some college training.

The course covers three years and all work is prescribed. One hundred and nine semester hours of work are required.

A certificate of graduation is conferred upon completion of the course.

The Seminary is located on a campus of six acres. There is one building, containing lecture-rooms, chapel, library and reading-rooms, dormitories, dining-hall and kitchen. The dean's residence and two professors' houses are on ground adjoining the seminary campus. The library contains 5,500 volumes, including many German and Latin books. The reading-room is supplied with papers and magazines, both religious and secular.

Plant and equipment are valued at $71,000; productive endowment $65,000; total assets $136,000. Expense: administration $200; instruction $5,100; maintenance (plant and equipment $800; library $200; other $700; total $7,000.

Income: from endowment $4,500; church contributions $2,500; other sources $500; total $7,500.

Student aid is not given directly through the seminary, but by the synods that support it.

TENNESSEE

AT NASHVILLE

VANDERBILT UNIVERSITY SCHOOL OF RELIGION

Undenominational. Dean, Oswald E. Brown A.M., B.D., D.D.

This historic southern city with its educational tradition offers exceptional opportunity for laboratory experience in social and civic work and in the study of inter-racial re-

lationships. The Negroes form one-third of the total population of 118,342.

The original charter of Vanderbilt University was granted in 1872. In 1875 the biblical department, which is now known as the School of Religion was opened. The school was Methodist Episcopal in origin; but is now undenominational.

The board of trustees is self-perpetuating. There are thirty-three members, two of whom are elected by the board upon nomination by the alumni. Two are ministers.

There are six full-time and three part-time members; all of them professors. In addition there are five lecturers who are not on the regular faculty list. No ecclesiastical connections or declarations are required.

In 1921-22 there were thirty-seven students, of whom sixteen were Methodist, thirteen Disciples of Christ, three Baptist, one Presbyterian, one Brethren, one Lutheran and one Jewish. Nine states were represented, the heaviest representation being from Tennessee, Virginia and North Carolina. There were also four Japanese students. Twenty-five had college degrees, nine others had some college training. All entrants who have not finished the sophomore year at college are required to take a course in the department of English in the college of arts and sciences. "All courses in the school are elective, admitting of maximum degrees of specialization." Graduate courses in the college of arts and science, may be elected by students in the school of religion.

The B.D. degree is conferred upon the holders of a baccalaureate degree from a college or university of recognized standing and who has completed one hundred and twenty-eight units, or class-hours of work in such subjects as are recognized for credit in the school of religion. A diploma is granted to those who complete one hundred and twenty-eight hours of work.

The school of religion is housed in a five-story brick building located on the Vanderbilt University campus. It contains dining-hall, chapel office, lecture-rooms, students' rooms, parlor, library and apartments for professors. The library

consists of about 14,000 volumes, and both English and American periodicals are currently received.

The financial data are: plant and equipment $133,942; endowment (for teaching, lectures and scholarships) $418,000; total assets $551,942. Expense (for year ending May 1, 1921): administration $1,500; maintenance (plant and equipment) $4,113; promotion $1,017; instruction $16,800; library $318; other $930; total $24,678. Income: from endowment $17,948; fees (library and matriculation) $1,275; special appropriations $400; other sources $5,736; total $25,359.

There are a number of scholarships of $150 each which are awarded to needy students who are graduates of colleges of recognized standing. Students holding these scholarships may also receive during the year about $75 each by giving an hour a day or more to such service (library, office, dining-room, social settlement, or other forms of work) as the faculty may designate. Holders of scholarships, if not themselves serving as pastors, are expected to coöperate with the pastor of some church of their own denomination in the city.

TEXAS

AT AUSTIN

AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

Presbyterian U. S. President, Thomas W. Currie, M.A. D.D.

Austin has the influence of the capital city of the state and the University of Texas; there are three churches of the denomination, and access may be had to a variety of social and industrial laboratory material. The population (34,876) is 10 per cent. Mexican and 20 per cent. Negro.

In 1884 an informal conference of the ministers of Central Texas Presbytery requested the pastor of the Presbyterian church at Austin to take charge of the instruction of as many

candidates for the ministry as should desire to place themselves under his direction. In 1895 the school was suspended; but the library was kept together and the funds on hand invested. In 1898 the Synod of Texas established as successor, the Austin Presbyterian Theological Seminary, and the work was formally opened in 1902. The regular work was suspended during the war and resumed in September, 1921, under the control of the synods of Arkansas, Oklahoma and Texas and of the General Assembly of the Presbyterian Church in the U. S.

The trustees hold office for a term of three years, the synods of Texas selecting nine, those of Arkansas four, and of Oklahoma two. There are ten ministers, one school superintendent and four business men.

The faculty of three full-time and one part-time professors and one instructor must subscribe to the standards of the Presbyterian Church in the U. S.

Every student on entering the seminary is required to subscribe to a "declaration". Seven of the ten students in 1921-22 were admitted conditionally. Two had degrees, one from the University of Texas and one from Davidson College; three others had had some college work and four were from high schools. Five were from Texas, one from Virginia, three from Mexico and one from Persia. All were Presbyterians.

All of the work is prescribed. There is no work in any but the traditional theological subjects.

Candidates for the B.D. degree must have the A.B. degree from one of the synodical colleges of Texas or from an institution of equal grade, and an average standing of not less than 75 per cent. in the full course of the seminary. Those who have not received the A.B. degree but who have satisfactorily passed final examinations of the senior year of one of the above mentioned institutions, are also eligible.

The campus is five and one-half acres, valued at $25,000. There are seven buildings, including a building used for dormitory and class purposes, a refectory which also contains

the library, and five faculty houses. The library is valued at $7,000.

Plant and equipment are valued at $150,000; productive endowment, $150,000; unproductive endowment $68,000; total $368,000. Income from endowment $10,000; church contributions $13,000; total $23,000. Expenses $19,000.

Tuition is free. Scholarship funds and appropriations by the committee on education enable the faculty to help every proper applicant for aid, especially those under the care of a presbytery and pursuing the regular course.

AT DALLAS

SOUTHERN METHODIST UNIVERSITY, SCHOOL OF THEOLOGY

Methodist Episcopal, South. Dean, Paul B. Kern, A.M., B.D., D.D.

The industries of this city of 158,976 are harness making, saddlery, the manufacture of cotton gins and garment making. The proportion of foreign-speaking people is 5 per cent., and of Negroes 15 per cent. There are sixteen churches of the denomination in the city.

Before 1908 there had been a professor of Bible and kindred subjects in Southwestern University. In that year a dean of the theological department was elected, and soon after that an effort was made to move the university to North Texas. This culminated in the establishment of the Southern Methodist University at Dallas, with the understanding that a school of theology be established in connection with it, and the original charter was granted in 1913.

Twenty of the trustees are elected by the annual conferences and confirmed by the general conference; six others are chosen by the general conference from the church at large. Sixteen of the trustees are clergymen.

The school year is divided into three terms of twelve weeks each and a six-weeks summer session.

There are eighteen faculty members, ten of whom are for

full-time. There are seven full professors. It is presumed that all the permanent faculty members will be members of the Methodist church.

In 1921-22 there were 140 students of whom 139 were Methodists; thirty-five had college degrees. In the previous year, when there were 111 students, seventy-one were from Texas, thirteen from Oklahoma, twelve from Arkansas and the remainder from eight other states.

For the B.D. degree, graduation from an "A-grade" college (Methodist Episcopal Board of Education) and ninety semester hours are required, of which seventy-seven are prescribed. Of all electives, twelve semester hours must be in the major subject. The candidate must have an average grade of "C," prepare a dissertation upon an approved subject in his major department, and pass an oral examination which shall cover not less than thirty semester hours of work. For those who are not candidates for the degree, there is a course, leading to a certificate in theology, which requires two years in the college of arts and sciences and two years in the school of theology. The prerequisite is the completion of "the equivalent of the sophomore year in a standard college."

The school of theology shares the equipment of Southern Methodist University. Its classes are held in the main administration building and the students use the same dormitories.

The plant and equipment, valued at $1,368,757, are owned by the university. The proportion owned by the school of theology is estimated as one-tenth, or $136,876. Other data for the school of theology are: productive endowment $38,875; other assets $36,500; total assets (including estimated value of plant and equipment) $212,251. Expense: administration $2,500; promotion $1,000; instruction $27,000; maintenance (plant and equipment) $3,400; library $500; student aid $3,600; total $38,000. Income: from endowment $4,100; individual contributions $6,000; church contributions $30,000; total $40,100.

"A limited number of scholarships are open to young

ministers who hold a bachelor's degree from a college of recognized standing, who need aid in pursuing courses leading to the degree of Bachelor of Divinity. In return for these scholarships some work is required in the library or another department of the University."

AT SEMINARY HILL

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

Southern Baptist Convention. President Lee Rutland Scarborough, A.B., D.D.

Seminary Hill is about six miles out of Fort Worth, which is a manufacturing and shipping town of 106,482. There are about twenty-five churches of the denomination in the city. The Seminary was originally the Bible Department of Baylor University. Prior to 1901 biblical and theological instruction had been given to the students of the university. In that year a theological department was organized. In 1905 the department was enlarged with power to grant all the degrees usually conferred by such an institution. In 1907 a separate institution was established and named the Southwestern Baptist Theological Seminary. A board of trustees was constituted at the San Antonio convention, and a charter was secured from the state in 1908. In 1910 the seminary moved from Waco to Fort Worth.

There are twenty-five members on the board of trustees; fifteen of whom are ministers. The Baptist General Convention of Texas may retire not more than six members annually and shall fill the vacancies with citizens of Texas unless it thinks best to have citizens of other states; if so, they shall be appointed by like bodies in other states.

The school year is divided into four terms of nine weeks each and a summer term of eight weeks.

The faculty is composed of eleven professors, four assistant professors, three associate professors, fifteen instructors and a librarian. All must be Missionary Baptists.

High-school graduation is expected for admission. In

1921-22 there were in residence 796 students, of whom 390 were women. Of those from colleges, 151 had the A.B. or an equivalent degree, and seven the M.A. degree; seventeen had degrees from theological seminaries or training schools; fifty-six were from normal schools; two had the degree of Bachelor of Laws. The great number come from colleges of the same denomination as the seminary. Twenty-seven states and seven foreign countries were represented.

For the degree of Bachelor of Theology, 100 semester hours of work are required; for that of Master of Theology, 108 and a thesis of 3,000 words. In both cases all excepting eight semester hours are prescribed. Greek and Hebrew are required for the M.Th. degree, but not for that of B.Th. Eight semester hours in evangelism are required of all students taking any degree. Each student must do some form of practical work at least once a week.

For the two-year graduate course leading to the degree of Doctor of Theology, candidates must possess a college degree, or its equivalent, and the Th.M. degree from this seminary, or its equivalent from a seminary of recognized standing, and must submit a thesis of 15,000 words. In addition to the seminary proper, there is a school of religious education, a school of gospel music and a missionary training school. The institution confers the degrees Bachelor of Religious Education, Master of Religious Education, Bachelor of Gospel Music, Bachelor of Missionary Training, Master of Missionary Training, and diplomas of Religious Education, Gospel Music and Missionary training.

The campus covers about thirty acres and is valued at $50,000. There are three buildings; a dormitory built during 1910-12; a woman's training school building built in 1913, with an annex built in 1921; and a temporary teaching building built in 1920. There is also a central heating plant built in 1920-21. The library is valued at $7,500. A dairy farm is owned by the institution.

The financial data are: plant and equipment $1,002,500;[16] invested endowment $390,000; total assets $1,618,000; less

[16] Items as given total $852,500.

liabilities $118,000; net assets $1,500,000. Total expenses (1920-21) $130,000.

"The Baptist General Convention of Texas and some other states makes an annual appropriation to Ministerial Education in the Seminary." The beneficiary must be licensed or ordained or commended to the institution by his church and must not be addicted to the use of tobacco in any form.

VIRGINIA

AT ALEXANDRIA

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA

Dean, Berryman Green, D.D.

The site of the seminary, six miles from Washington, is a tract of sixty-five acres, much of it virgin forest, two and a half miles from Alexandria, a city of 18,060, of whose population 23 per cent. is Negro. In the neighboring rural areas the school maintains twelve mission points which serve as laboratories for the students.

A theological class founded at the College of William and Mary in 1821 was transferred to Alexandria and chartered as a seminary in 1823. In 1827 it moved to its present location.

The board of trustees is a self-perpetuating body composed of five bishops, seven clergymen and seven laymen.

There are six professors and one instructor. All except instructors in music and elocution must be fully ordained ministers of the Protestant Episcopal church.

A baccalaureate degree or its equivalent is required for entrance.

In 1921-22 there were sixty-one students, all Protestant Episcopalians. Fifteen states were represented, the largest numbers coming from Virginia, North Carolina and Penn-

sylvania. Thirty-five had college degrees, twenty others some college training.

The course occupies three years and all work is prescribed, except that in Hebrew.

A student who has the A.B. degree, who completes the full course of the seminary with an average of 85 in each year and no grade of less than 75 in any department, and who presents a thesis on some subject specified by the faculty, receives the B.D. degree. Others are graduated without degree.

The recitation hall contains lecture-rooms and some dormitory rooms; there are also four dormitories, a library, a chapel, a refectory and homes for the professors. The library contains 35,000 volumes.

Financial data are not furnished.

The education society will aid applicants for admission who furnish testimonials of "sufficient health, religious character, competent ability and needy circumstances."

AT RICHMOND

UNION THEOLOGICAL SEMINARY

Presbyterian Church in the United States. President, Walter W. Moore, D.D., LL.D.

Richmond is a manufacturing city with the influence of the Old South in its educational and cultural life. About one-third of the population of 171,667 is Negro.

The Seminary was founded in 1812 by the Synod of Virginia. In 1822 it was transferred to the Presbytery of Hanover. In 1826 the General Assembly took charge of it, and the synods of Virginia and North Carolina took the place of Hanover presbytery in governing the institution, the present name having been adopted at that time. The Civil War interrupted progress. In 1915 the Synod of Appalachia entered into coöperation with the two synods already in control, and in 1919 the Synod of West Virginia also entered into coöperation.

The trustees must be chosen from the directors who are

appointed by the controlling synods. The directors and trustees number twenty-eight, of whom half must be ministers and half ruling elders or deacons.

There are seven full-time professors and one on part-time, and one part-time instructor. Faculty members must be members of the Presbyterian Church in the United States and must subscribe to the following: "I do solemnly engage not to teach anything that appears to me to contradict any doctrine in the Confessions of Faith, nor to oppose any of the fundamental principles of the Presbyterian Church government, while I continue as Professor in this Seminary."

In 1921-22 there were 101 regular undergraduate students, five specials and six graduates. Of Presbyterians there were 103, the rest being Methodist and Baptists. Seventy-eight had college degrees, twenty-four others some college training. Thirty-five were from Virginia, thirty from North Carolina, thirty-six others from the South, eight from other countries.

The applicant must be a graduate of a "respectable college" or present "testimonials of possessing such literary qualifications, especially in languages, as would entitle him to enter the senior class" in such a college. Students deficient in this respect may be admitted if recommended by the presbytery from which they come, as subject to the exception in extraordinary cases provided in the form of government.

There are two undergraduate courses, the regular course and a special English course. All work is prescribed. There are also a postgraduate course and a special midwinter course for ministers, as well as a course of advanced studies requiring three years' work, part of which may be taken by correspondence, and open to ministers of not less than five years' ministerial service who are graduates of standard seminaries or who have extraordinary attainments. A thesis is required in this course.

The B.D. degree is given to those who complete the regular course with an average grade of 85 per cent. in all the studies of every term, with not less than 75 per cent. in any study, and who have the A.B. degree or have pursued an equivalent course. A diploma without degree is awarded to those who

complete this course but who are not entitled to the degree, and to those who complete the English Course. A post-graduate diploma is given for the postgraduate course. The B.D. degree is given on completion of the three-year course of advanced studies.

The campus proper contains about eleven acres and thirty-four acres besides are reserved for future growth. Among the buildings is a model Sunday school building containing recitation, social, kindergarten and Boy Scout rooms and equipped as a laboratory church. On adjoining tracts are two small residences and two apartment houses for married students. The library contains about 30,000 volumes and about $400 yearly is invested in books and periodicals.

Plant and equipment $957,000; productive endowment $855,445; unproductive $9,963; funds subject to annuities $30,250; other assets belonging to permanent funds $22,555; total assets $1,875,213.

Expenses: administration $10,675; promotion $2,975; instruction $25,312; maintenance (plant and equipment) $18,439; library $1,884; student aid $8,887; other $1,200; total $69,372.

Income: from endowment $50,272; tuition $90; individual contributions $1,350; church contributions $13,347; other $1,346; total $66,405.

The income from scholarship funds, together with appropriations from the committee on religious education, enables the faculty to help every proper applicant for aid.

BRITISH COLUMBIA

AT NEW WESTMINSTER

COLUMBIAN METHODIST COLLEGE

Methodist Church in Canada. Principal, A. M. Sanford, A.B., B.D.

The chief industries of the city of 18,000 in which this college is situated, are lumber milling, fishing, and commerce,

New Westminster being the market center for Fraser Valley. The University of British Columbia is twelve miles distant, easily reached by electric cars. There are four Methodist churches in the city besides churches of all other leading denominations.

The college was founded by charter in 1893.

Columbian College is governed by a board of directors appointed by the general conference of the Methodist church The board of directors appoints a board of management of six members which meets monthly.

The school year consists of twenty-eight weeks. The faculty consists of four professors, two full-time and two part-time, and two special lecturers. All are members of the Methodist Church, but this is not a necessary requirement.

The requirements for admission are "those laid down in the Discipline of the Methodist Church."

In 1921-22 there were four students, all Methodists. All except one were born in other countries but had been living in British Columbia for some years before entering the college. One was a missionary from West China home on furlough.

In educational preparation, one was a senior matriculant; two had partial matriculation standing which they are expected to complete. They were returned soldiers and men of mature judgment.

The course of study has approximated that prescribed by the Discipline of the Methodist Church in Canada. In 1921-22 special attention was given to the psychology of religion and to religious education.

Students are expected to complete a three-years' course in theology and then receive a diploma. The degree of Bachelor of Divinity is given to graduates in arts from recognized universities who complete the three-years' course and obtain a pass-mark of 60 per cent. in each subject.

The equipment is owned by the institution and there are no separate accounts for the theological department. The institution as a whole has no endowment, depending on fees,

donations and grants from the Educational Society of the Methodist church for its annual revenue.

Fees for tuition are paid by the educational society. Students are also assisted by loans from the society. Supply work is usually found for them so that they may pay their expenses for board.

It is planned to separate the theological work entirely from the other departments and to have it placed under Ryerson College Board in the fall of 1923. It is hoped that this work may be carried on in coöperation with the Presbyterian and Anglican colleges in Vancouver, and that an affiliation with the University of British Columbia may be formed.

AT VANCOUVER

WESTMINSTER HALL

Presbyterian Church in Canada. Principal, W. H. Smith, M.A., D.D.

The chief industries of Vancouver, which has a population of 117,217, are manufacturing, the lumber business, transportation and shipping. From 15 per cent. to 20 per cent. of the population is foreign-speaking. Advanced educational institutions of British Columbia are in the formative stage. The Provincial University has been established but ten years and has about 1,200 students.

In 1907 the General Assembly of the Presbyterian Church in Canada authorized the founding of a theological college at Vancouver. In 1908 Westminster Hall opened in McGill University College building; but later in the same year occupied its present building. In 1917 a site was chosen on the campus of the University of British Columbia, with which institution the college had formed an affiliation. The present building, however, is considered temporary, the intention being to erect the permanent building as soon as the University occupies its permanent buildings, possibly in 1924-25. At present the question of union with the Methodists and Con-

gregationalists is being considered. Should this take place, one building would be erected for the united college.

There is a board of managers consisting of sixty members. They are elected for a period of three years, one-third each year, by the General Assembly of the Presbyterian Church in Canada. Twenty-four are ministers.

The session extends over six months, from October to March inclusive.

In 1923 the Hall entered upon a policy of coöperation with the Anglican and Methodist Theological colleges, Westminster Hall contributing one professor, three instructors and four lecturers, which staff will be strengthened by an additional full professor in the near future. In the meantime the vacant chair will be supplied by one of the professors from one of the colleges of the church. All faculty members are ministers in good standing in the Presbyterian Church in Canada.

The baccalaureate degree, or its equivalent, is required for entrance; two special students were admitted conditionally in 1921-22.

During the session of 1922 there were sixteen students, all members of the Presbyterian Church in Canada except two; eleven were from British Columbia, two from Ontario and three from Alberta. Two had degrees, twelve were from universities but without degree; four of these were completing work for the A.B. at the University of British Columbia. Two special students had no university training.

The course of study is that prescribed by the general assembly, and requires three years. Junior courses are given every year, others in alternate years, the two upper classes being combined.

The diploma of the college is given upon completion of the three-years' course. The B.D. degree is given for post-graduate work.

There is a library valued at $4,100 and the beginning of a museum.

Such financial data as are available follow: plant and equipment (as above) $25,000; endowment, some buildings

and land valued at $25,000 and a building fund and other assets valued at $75,000, of which $60,000 is in bonds. Endowment is chiefly in the form of support of the church, which assumes the financial responsibility. There are no liabilities. Expense: administration, $1,200; instruction $8,265; maintenance (plant and equipment) $3,478; library $1,000; student aid $800; total $14,743. Income: from endowment $347; church contributions $13,842; other sources, $40; total $14,229.

There is a general bursary fund which is at the disposal of the senate to aid students both in arts and theology. Grants or loans may be made from this fund. There are also a number of scholarships in theology.

At present twenty-three graduates of the Hall hold charges within the Province. Within recent years there has been a growing constituency of native students for the ministry. As British Columbia has over 40,000 of the 70,000 Orientals in the Dominion, it is recognized that special emphasis must be given to the presentation of the Gospel to these peoples. A school or department of missions is under consideration.

MANITOBA

AT BRANDON

BRANDON COLLEGE

Baptist in Canada. President, Howard P. Whidden, D.D., LL.D.

Brandon is an agricultural and railway divisional centre, its chief industry the operation of flour mills. About 10 per cent. of the population is Ukrainian and Polish. The liberal arts department of the college is affiliated with that of McMaster University in Toronto.

The original charter was granted in 1899.

There are twenty-one members of the board of directors and they are appointed annually by the Baptist Union of Western

Canada. Except four all are laymen, seven appointed each year.

The school year is thirty-two weeks in length.

The theological faculty is composed of four part-time professors. They must be members of the Baptist church.

For the degree of Bachelor of Theology, either a degree or two years' work in arts is the admission requirement. Prerequisite to the English theological course are the entrance requirements for matriculation, without a foreign language.

In 1921-22 there were five students, all Baptists. They were from Manitoba, Saskatchewan and Alberta.

The two three-year courses are supplemented by a missionary training course and one based on a year additional to the English theological course, leading to the Associate in Theology diploma. It is possible to obtain both the B.A. and the B.Th. degrees in six years. In the B.Th. course Greek is required, Hebrew being optional.

There are two buildings for general purposes. The library is valued at $7,500.

The finances of the theological department are not kept separately.

Scholarships available amount to $300 annually.

"Attendance was sadly depleted during the War and has not picked up since the Armistice. The latter fact is due largely to an unsettled condition in the minds of part of the Baptist denomination especially on the Pacific Coast."

NEW BRUNSWICK

AT SACKVILLE

MOUNT ALLISON UNIVERSITY; THEOLOGICAL DEPARTMENT

Methodist Church of Canada. Dean of Theology, Byron C. Borden, B.A.

Sackville is a town of about 2,500 inhabitants, the chief industries being foundries, leather manufactories, farming and

small fruit raising. In addition to the faculty of theology there are in Mt. Allison University a faculty of arts and a faculty of engineering. In the latter and in medicine there is an affiliation with McGill University.

Mount Allison Wesleyan Academy was opened in 1843 as an institution of higher education for boys and young men. A similar academy for young women was opened in 1854. In 1858 the legislature of New Brunswick authorized the trustees of Mount Allison Wesleyan Academy to establish at Sackville a degree-conferring institution under the name of Mount Allison Wesleyan College. In 1886 the corporate name was changed to the University of Mount Allison College.

The regents of Mount Allison are forty-two in number. Twenty-four are appointed by the General Conference of the Methodist Church of Canada, twelve by the alumni society and six by the alumnæ society of the university. Thirteen are clergymen and of the remainder six are women.

The school year for theological students consists of two terms of thirteen and fifteen weeks respectively.

There are seven professors, all but one of whom are also on the arts faculty. No ecclesiastical connections or declarations are required on the part of the faculty, but members are usually members of the Methodist church and ministers.

The requirement for admission is matriculation in the university or the equivalent.

There were twenty-eight students in 1921-22, all Methodists; four provinces of Canada, Newfoundland and England were represented. All students entered without degree; but before leaving about half took the B.A. degree in addition to the theological certificate.

A preliminary course is required of all candidates for the ministry of the Methodist Church in Canada, which may be taken either under the college faculty or under the conference board of examiners, and either while the student is preparing for matriculation or while he is an undergraduate. The ordinary course requires six years, the first two under the conference board of examiners and the remaining four at college under the faculty of theology. This is a combined

course of arts and theology, with one year of the arts course as a minimum requirement.

Nineteen and one-half courses are prescribed, seven and one-half are elective.

Work in New Testament exegesis must be taken in Greek, but in exceptional cases the faculty may allow it to be taken in English. Hebrew is required of all who take the B.D. course. For graduates in arts who have completed the preliminary course, there is also a course planned to cover three years. Two of the years must be spent at the college and the studies of the third year may be taken while the probationer is on a circuit or mission, or under other conditions permitted by the faculty of theology. This course leads to the B.D. degree.

Students who complete the ordinary course receive the theological certificate; graduates in arts who complete the three years' work prescribed receive the B.D. degree.

Equipment and finances of this department are not kept separately from those of the university.

A number of scholarships, awarded according to need and ability, are available.

NOVA SCOTIA

AT WINDSOR

KINGS COLLEGE, FACULTY OF DIVINITY

Church of England in Canada. Dean of the Faculty of Divinity, F. V. Vroom, M.A., D.D., D.C.L.

Windsor, a town of 3,800 with outlying rural conditions, is a part of the Acadian country on the highroad between the Annapolis Valley and Halifax. The college is a constituent part of the University of King's College.[17]

The original charter was granted in 1802.

The members of the board of governors are chosen, eight

[17] *Carnegie Foundation Bulletin,* Number 16, 1922—page 17.

by the Synod of New Brunswick, eight by the Synod of Nova Scotia, and ten by the alumni. Ten are clergymen.

The school year consists of twenty-nine weeks.

There are three full-time professors and three part-time lecturers. Faculty members must belong to the Church of England.

First grade matriculation is the requirement for entrance.

In 1922-23 there were twenty-seven students, all of whom were Anglican. Twelve were from Nova Scotia, six from New Brunswick, three from Prince Edward Island, two from Newfoundland, four from the United States and one from England. Seven had degrees.

The course occupies three years and all work is prescribed. The supervision of field work is done by local church authority and bishops.

The Licentiate in Theology is given on passing the prescribed divinity course. Both the B.D. and the D.D. degrees are given by the university for graduate work to those who pass the examinations of the board of divinity examiners appointed by the General Synod of the Church of England in Canada.

The equipment is owned by the institution as a whole, and that of the theological department cannot be differentiated.

The financial data available are also for the institution as a whole.

Certain scholarships are at the disposal of the bishops of Nova Scotia and Fredericton.

ONTARIO

AT KINGSTON

QUEEN'S THEOLOGICAL COLLEGE

Presbyterian Church in Canada. Principal, S. W. Dyde, D.Sc., D.D., LL.D.

The chief industries of Kingston, a city of 23,000, are locomotive manufacturing and shipbuilding.

The charter granted Queen's University provided that "the first Principal of the said University, who is also to be Primarius Professor of Divinity, shall be appointed by the committee of the General Assembly of the Church of Scotland." The first session opened in March, 1842, the teaching in theology being confined to Hebrew. In 1846 a professor of systematic theology and one of biblical criticism and church history were appointed. In 1883 a chair of apologetics and New Testament criticism was established, and in 1900 the department of church history and the history of dogma. A chair of practical theology was added in 1909. The general assembly of 1911 obtained from the Federal Parliament an act incorporating the work in theology separately under the present name.

The members of the board of management are appointed by the General Assembly of the Presbyterian Church in Canada. No members of the staff of Queen's University or of Queen's Theological College are eligible except the principals. The college has one representative on the university board of trustees and three members of the faculty on the university senate. It is ranked as a faculty of the university.

The school year is six months in length; classes in theology are held in connection with the summer session of Queen's University.

There are five full-time professors and two part-time lecturers. Faculty members are members of the Presbyterian church and give a general assent to the Westminister Confession of Faith.

"The A.B. degree or at least matriculation in the course leading to the A.B. is required for admission." In 1921-22 there were twelve students, all Presbyterians. Five were from Ontario, two from Quebec, one from British Columbia, three from Scotland and one from New York State. Seven had the A.B. degree, one had completed a college course, two were taking arts work concurrently with theology, two had special courses prescribed by the general assembly.

The course of study extends over three years, the work being prescribed. To those who complete it a Testamur in Theology

is given. The B.D. degree is conferred by Queen's University for special reading and examination.

Queen's Theological College has no building; "but the act separating Queen's University from the Presbyterian Church and erecting Queen's Theological College provides that the University give all the accommodations needed for all time."

The financial data are: productive endowment $200,000; funds subject to annuities $112,207; total endowment $312,207; expense; administration $2,820; salaries $16,000; library $400; student aid $720; total $19,940. Income: from endowment $14,868; tuition $225; church contributions $6,414; other sources $304; total $21,811.

There are a number of scholarships, among them five matriculation scholarships, one of $80, two of $100, one of $120 and one of $140, assigned as the result of a competitive examination.

AT LONDON

HURON COLLEGE

Church of England in Canada. Principal, Chas. Cameron Walker, M.A., D.D.

The city is an industrial and distributing centre to a prosperous agricultural district.

Huron College was founded as a divinity school in 1863. For some time it was the faculty of theology of the Western University, now undenominational, and is still affiliated with it.

The controlling body is the Council of Huron College, composed of the bishop of Huron and the principal ex-officio; eight members (four clergy and four laity) coöpted by the foregoing; eight members (four of the clergy and four of the laity) elected by the diocesan synod for four years, one clergyman and one layman being elected each year; two alumni members, one elected annually.

The session extends over eight months.

There are four faculty members, two full-time; three are full professors. Faculty members must declare "that they are strictly Protestant and Evangelical members of the Church of

England in Canada, holding the doctrine and principles exposed in the Thirty-nine Articles as now by law established, interpreted according to the plain and natural meaning thereof."

The institution tries to have junior matriculation or its equivalent as an entrance prerequisite.

In 1921-22 the twenty-three students were members of the Church of England, from Ontario. About 50 per cent. of the alumni ordained have secured their degree in arts.

There are three courses which lead to graduation from the college. The first requires graduation in arts plus the three years of theological studies (this may be shortened by taking a year of theological work during the arts course); the second requires two years in arts plus the three years in theology; the third requires the first year in arts plus three years in theology. In special circumstances, students may be admitted to study for the preliminary examinations without passing the first year in arts, taking such lectures in arts as the faculty shall determine. The testamur of the college is given upon completion of the course. The final examination in Huron College is, in the subjects covered, the preliminary examination for holy orders, the first examination for the B.D. degree.

The campus consists of about ten acres in a residential district. There is one large brick building containing dormitories and classrooms, with chapel attached. The library is valued at $6,000 and there is a small museum.

The financial data are: plant and equipment $36,000; productive endowment $106,077; funds subject to annuities $10,000; total assets $152,077; less liabilities $3,336; net assets $148,741.[18] Expense: administration $4,616; instruction $5,892; library $110; student aid $1,105; total $11,723. Income: from endowment $5,650; tuition $908; church contributions $2,832; other sources $2,634; total $12,024.

There are three scholarships of $140, $150 and $180 each. "Assistance in the form of bursaries is also afforded to deserving students from endowments producing $677. per annum.

[18] These figures are misleading, the market value of property and endowments being greater.

AT TORONTO

KNOX COLLEGE
MCMASTER UNIVERSITY, FACULTY OF THEOLOGY
TRINITY COLLEGE, FACULTY OF DIVINITY
VICTORIA COLLEGE, FACULTY OF THEOLOGY
WYCLIFFE COLLEGE

Toronto affords the cultural and civic interests of the capital city. The population is 521,893, with 10 per cent. foreign-speaking; manufacturing of all kinds is carried on; there are approximately fifty churches of each of the larger denominations; facilities for the observation of social work are superior.

The University of Toronto, with 5,000 students, represents a method of local federation in which Knox, Trinity and Wycliffe colleges join. Victoria University Faculty of Theology is in affiliation with the University of Toronto. Coöperation in educational program and faculty between Knox College and the Victoria University Faculty of Theology was begun in 1922-23.

KNOX COLLEGE

Presbyterian Church in Canada. Principal, Alfred Gandier, M.A., D.D., LL.D.

The Synod of the Presbyterian Church of Canada, founded in 1844 in sympathy with the Free Church of Scotland, established an institution named Knox College in 1846. In 1861 the Canada Presbyterian Church was formed by the union of the (Free) Presbyterian Church of Canada and the United Presbyterian Church, and Knox College became its theological institution.

In 1849 King's College was "secularized" and became the University of Toronto. An important part of the arts training of Knox students was committed to the university. In 1881 the power to confer the B.D. and D.D. degrees was given. In 1885 the college became affiliated with the university, and in 1890 it became federated. By the University Act of 1906

the college was given three representatives in the university senate.

The board of management is appointed by the general assembly of the church; twenty-four of the thirty-four members are ministers.

The year is divided into two terms of twelve and fifteen weeks respectively.

There are six full-time and three part-time faculty members; six are of professorial rank. Professors must be ministers, in good standing, of the Presbyterian Church in Canada.

The A.B. degree is required for admission, or mature students may enter with a special three-year course in arts. Students who cannot satisfy either of these requirements must be sent by authority of the general assembly.

In 1921-22 there were thirty-two students in the theological course, all Presbyterians; in addition there were twelve taking postgraduate or special courses, twenty-seven deaconesses or candidates for foreign missions, seventy-four arts and medical students taking religious knowledge options. The class work of the first year is prescribed. In the second year thirteen hours of class work are prescribed and two are elective; in the third year ten hours are prescribed and five are elective.

The diploma of the college is conferred upon completion of the course. The B.D. degree is granted to those who complete the regular course with Greek and Hebrew and in addition take five minors and a major.

The gray sandstone buildings connect, forming three sides of a quadrangle. The academic building contains classrooms, library, chapel, offices, board-room and gymnasium; the residential building includes dormitories, and dining-hall. At one end, the quadrangle is bounded by an extension of the dormitories, at the other the principal's residence partially closes it. The library contains 26,000 volumes, and about forty periodicals are taken.

The financial data are: plant and equipment $700,000; productive endowment $460,500; funds subject to annuities $15,000 (apparently included elsewhere); total assets $1,160,500, less liabilities $12,500; net assets $1,148,000.

Expense: administration $3,950; instruction $25,800, maintenance (plant and equipment) $12,000; library $3,317; student aid (including scholarships) $4,140; other $5,107; total $54,314. Income: from endowment $26,954; church contributions $18,883; other sources $2,516; total $48,353.

General scholarship funds are awarded for general proficiency as follows: all students making 80 per cent. or more shall share equally in the scholarship money, provided no one receives more than $50. Should any money be left unappropriated, all students making 65 per cent. or over and less than 80 per cent., shall share equally provided no one in this class receives more than $40. These scholarships are awarded on the basis of the term work and final examinations in the ordinary course. There are also special prizes and scholarships and a number of non-competitive scholarships from which grants or loans without interest may be made to aid students studying for the ministry.

MCMASTER UNIVERSITY

Faculty of Theology, Baptist Church in Canada. Dean, Jones Hughes Farmer, B.A., LL.D.

The Canadian Literary Institute, combining literary and theological departments, was founded at Woodstock, Ontario, by the Baptists of Ontario and Quebec in 1857. The theological department was transferred to Toronto in 1881, and incorporated as Toronto Baptist College; and shortly afterward the name of the Institute was changed to Woodstock College.

In 1887 Toronto Baptist College and Woodstock College were united under the corporate name of McMaster University. In 1888 it was decided by the representatives of the regular Baptist churches of Ontario and Quebec that McMaster University should be organized and developed as a permanently independent Christian school of learning with the Lordship of Christ as its controlling principle, and that the arts department should be located in Toronto. This department began its work in 1890.

The members of the board of governors are elected by the

Baptist Convention of Ontario, and must be members of Baptist churches in this convention. They are sixteen in number, four being elected each year. The chancellor is ex-officio a member of the board. The senate is made up of the members of the board and twenty-one others representing the various faculties and the alumni. The chancellor is chairman.

The school year is divided into two terms of fifteen and one-half weeks each.

There are thirteen men giving lectures in theology, ten of these being professors. They must be members of a Baptist church.

For admission to the English course, junior matriculation less foreign languages is required; for the B.Th. degree, at least two years of arts are required.

In 1921-22 there were forty students in theology, all, with possibly one or two exceptions, Baptists. In 1920-21, when there were thirty-three students, twenty-six were from Ontario, three from Quebec, one from Alberta, one from England, one from Alabama, one a returned missionary from Africa.

Each course covers three years. In the course leading to the B.Th. degree, 110 semester hours are required; in the English course, ninety-three semester hours. All work is prescribed, except that in the degree course, a course in education may be substituted for one semester of the prescribed course in sociology. Certain courses in English Bible, English, history, philosophy and science given by the faculty of arts, form a part of the prescribed work. In addition to the theological courses, there is a missionary course for women. For the two latter courses, diplomas without degree are given. The B.D. is a graduate degree.

Equipment is the property of the institution as a whole, and no separate accounts are kept for the department of theology.

The regular method of assisting students for the Baptist ministry is by remunerating them for preaching done during the session under the direction of the faculty, and in the case of graduates in arts by an addendum to the amount paid them by the home mission board for missionary service during the

previous summer. Recently there has been established a fund from which grants are made to those in special need.

TRINITY COLLEGE, FACULTY OF DIVINITY

Church of England in Canada. Dean of the Faculty of Divinity, F. H. Cosgrove, M.A., B.D.

The original Royal Charter was granted in 1852.

The governing body is known as "The Corporation of Trinity College." It consists of the six bishops of the ecclesiastical province of Ontario, the trustee, and the college council, composed of representatives of the six synods of the province, of the graduates in the faculties of arts, divinity, medicine and law and of subscribers to the college, also members elected by the corporation itself, and officials of the college as ex-officio members.

The academic year consists of thirty weeks.

There are eleven faculty members, six full-time and five part-time; three are professors. Faculty members must be members of the Church of England.

The usual requirement for admission is the A.B. degree, in special cases the completion of some lesser portion of the college course than that for the degree is permitted.

In 1921-22 there were thirty-three students, all members of the Church of England. The majority were from Ontario, with two from British Columbia, one each from Quebec and Manitoba, two from the United States. All were from the University of Toronto and twelve were honor students.

There are four courses: a four-year course, leading to the degree Licentiate in Theology, open to non-matriculated students; a five-year, a six-year and a seven-year course, the three latter leading to the A.B. degree in the University of Toronto and to the Divinity Testamur of Trinity College. The five-year course is offered to meet exceptional cases, students being urged to select the six-year course in preference. The seven-year course is the same as the six-year course, plus an additional year in "honor theology," which may be

taken either before or after ordination. The work is prescribed. The B.D. is a graduate degree.

The faculty of divinity is a self-contained unit of the university, with residences, dining-hall, convocation hall, classrooms, library and chapel within the same group of buildings. With few exceptions, staff and students live in college.

"The finances of the Faculty of Divinity of Trinity College are not kept separately from the finances of Trinity College as an Arts College of the University of Toronto."

A limited number of bursaries of the value of $100 per annum each are offered to those who could not otherwise avail themselves of a university education; two exhibitions of $100 each and two of $50 each, tenable for a year, are open to matriculated students not holding scholarships. In awarding these, sons of clergymen are given preference, ceteris paribus.

Trinity has just begun a building program within the grounds of the University of Toronto. An academic building is under construction and provision has been made for residences accommodating 250 students in arts and theology.

VICTORIA COLLEGE, FACULTY OF THEOLOGY

Methodist Church in Canada. Dean of the Faculty of Theology, Reverend John Fletcher McLaughlin, B.A., D.D.

The Faculty of Theology of the University of Victoria College was established in 1871. In 1892 Victoria College (Faculty of Arts) was federated with the University of Toronto. Victoria College (divinity) is independent and retains degree-conferring powers in divinity; but both faculties are under one board of regents.

The board of regents consists of twelve members elected by the general conference of the Methodist church, eight elected by the alumni and eight coöpted by the twenty foregoing members. There are twelve ministers, fifteen laymen and one woman.

The academic year is twenty-five weeks in length.

The faculty of theology consists of thirteen members of

whom seven are full-time; eight are professors. At present, members of four Protestant churches are on the faculty.

Matriculation is the minimum requirement for admission. For the B.D. degree and the three-year course, graduation in arts is required. A non-graduate course of two years' extra-mural study and three years in residence is also provided.

In 1921-22 there were 147 students in attendance in theology; the majority of them were Methodists. They were from every province in Canada, from Newfoundland, Great Britain, the United States, China and Japan. Thirty-two were graduates in arts, seventy-five undergraduates in arts, twenty-seven non-graduates, and thirteen occasionals. There were also thirty-six extra-mural students.

In the course leading to the B.D. degree, twenty-seven courses are required, of which eighteen are prescribed and nine elective. A course represents two hours' attendance upon lectures each week throughout the year. Not less than two years' residence after graduation in arts, is also required. For those not candidates for the degree, several courses leading to certificates and ordination are given. In the course for graduates in arts, twenty-four courses are required, of which sixteen and one-half are prescribed. This course requires three years, one of which may be taken extra-murally. For non-graduates, there is a five-year course in literary and theological studies, two of which years may be spent in preaching on probation and the other three years at college. The work done while on circuit is prescribed; during the three years at college twenty-seven courses are required, of which nineteen and one-half are prescribed. There are also special courses for non-matriculants.

Equipment and finances are not separated from those of the institution as a whole.

There are two scholarships, each of $250 annually and tenable for four years, which are awarded to probationers for the Methodist ministry to aid them in taking an arts course. They are held on condition of residence in Burwash Hall. About $900 a year is awarded in scholarships to deserving students in arts and theology. The college fees of all pro-

bationers for the Methodist ministry are paid by the educational society of the church. A scholarship of about $180 a year is now provided for a student preparing for work in the mission field.

WYCLIFFE COLLEGE

Church of England in Canada. Principal, Canon O'Meara, LL.D., D.D.

In 1877 the work then known as the Protestant Episcopal Divinity School, was begun. In 1879 the college was incorporated; in 1885 it was affiliated with the University of Toronto; and in 1889 federated with and made a constitutent part of the university. In 1916 the power to grant degrees, both honorary and in course, was secured.

The members of the board of trustees, who are fifty in number, are elected for life. From this board the council of the college is annually chosen, three of the members elected by the alumni association and two by the Wycliffe Association.

The school is divided into the Michaelmas and the Easter terms, each of ten weeks.

There are five full-time and five part-time faculty members; six are professors. The faculty is required to hold to the doctrines and standards of the Church of England in Canada.

Students are admitted by matriculation into the University of Toronto, or by special entrance examinations for non-matriculants.

In 1921-22 there were sixty-eight students enrolled, all members of the Church of England in Canada. Of the incoming first-year students twelve were from Canada, two from England, three from Japan. Seven had the baccalaureate degree.

Three courses lead to the diploma of the college: The seven-year graduate course, which requires the four-year course in arts at the University of Toronto and the three-year course at Wycliffe College. The five-year matriculant course, requiring the first two years of the "pass course in

arts" at the university and the three-year course at Wycliffe College. The four-year non-matriculant course, requires selected subjects of the arts course in the university, special work in Greek at Wycliffe College, and the course in theology at Wycliffe College. All of the work in the three-year course in Theology is prescribed excepting two courses in the senior year.

The building of the college is on the campus of the University of Toronto. It contains dormitories; residence for the principal and for one member of the teaching staff, and rooms for the dean of residence; chapel, faculty room, offices, convocation hall, lecture-halls, library and reading-room, common-room, dining-hall, missionary museum and housekeeper's apartments. The library contains about 30,000 volumes.

The financial data are: plant and equipment $220,153; endowment $337,609; total assets $557,762; less liabilities $14,404; net assets $543,358. Expense: administration $6,700; promotion $2,253; instruction $14,723; maintenance (plant and equipment) $3,492; library $308; student aid $7,304; other $25,761; total $60,541. Income: from endowment $22,061; individual contributions $21,443; other sources $16,759; total $60,263.

Twenty-six bursaries of $120 each per annum, and a number of special bursaries all renewable from year to year, are available at the discretion of the committee on students.

QUEBEC

AT LENNOXVILLE

BISHOP'S UNIVERSITY, (DIVINITY FACULTY)

Church of England. Dean, R. Rocksborough Smith, M. A. (Vice Principal of the College).

The St. Lawrence river cuts away from the province of Quebec a strip of land which partakes of the nature of rural French-speaking Canada and the Catholic tradition as well

as of its English ancestry. Lennoxville, a town of 1,500, reflects the dual cultural life, as well as the atmosphere of the University of Bishop's College.

The original charter of the college was granted in 1853.

The bishops of Montreal and Quebec are ex-officio members of the corporation. With the synods of the two dioceses and the graduates of the university they choose the rest of the members. At present eighteen out of thirty-four are ministers, the others are chiefly lawyers and business men.

There are thirty-six weeks in the school year.

There are six professors, two of whom teach full time, and three occasional lecturers. The faculty must sign the Thirty-nine Articles and allegiance to the synod.

Students must be graduates of an arts course or pass an entrance examination and have a preliminary year. The entrance examination may be waived on the recommendation of bishops who have already accepted potential students as candidates for ordination in their dioceses.

In 1921-22 there were eleven students in Divinity House, all members of the Church of England; six were from Canada, five from the British Isles; three had degrees from Lennoxville University; the others were without college degrees. The title of L.S.T. is given to all who pass through the required course in all subjects of the syllabus; 40 per cent. is the passing grade and about 10 per cent. of the students have failed to obtain this title during the last five years because of academic standards.

The Divinity House, erected in 1853, is located on the University campus. It includes dormitories. The divinity students are entitled to use all the university buildings, including the chapel, library, etc. All divinity students must be resident throughout the course. The Divinity House has an oratory of its own, in addition to the college chapel.

The accounts of the divinity faculty are not kept separately from those of the university.

ONE HUNDRED SEMINARIES

AT MONTREAL

CONGREGATIONAL COLLEGE OF CANADA
DIOCESAN THEOLOGICAL COLLEGE
PRESBYTERIAN COLLEGE
WESLEYAN THEOLOGICAL COLLEGE

Religion has in Montreal historical perspective and the atmosphere of the church as an institution. The Roman Catholic church, the French population, the English influence are important indices of the social and cultural life and tradition of the Dominion. Greater Montreal has a population of 863,188. Manufacturing and shipping are the chief industries. Students have cosmopolitan educational and civic advantages and may have access to all kinds of field work, including student missionary supply.

The four colleges listed here have a scheme of coöperation permitting the corporate life and the strictly denominational instruction of each to go on separately; but the general instruction common to all is taught by the combined staff of about sixteen members in a building owned jointly and called Divinity Hall. The four colleges are also affiliated with McGill University.[19]

CONGREGATIONAL COLLEGE OF CANADA

Congregational Church in Canada. Principal, David L. Ritchie, D.D.

In 1839 a pastor in Dundas, Ontario, began to prepare three young men for the ministry. This was the inception of the institution which in the next year was removed to Toronto and given the name of the Congregational Academy. In 1864 the College was moved to Montreal, the first college to affiliate with McGill University. At the same time it received an Act of Incorporation from the Parliament of Canada, with power to grant degrees. In 1884 the present building was erected.

[19] Page 41.

The board of governors is elected at the annual meeting of the corporation which consists of the contributors, both individuals and churches.

The academic year is seven months in length. The college has its own staff, two full-time members.

Matriculation into the university is the minimum entrance requirement, though in the case of mature students possessed of practical experience in Christian work the senate may grant exemption from the matriculation examination of the university. Such persons must pass an examination in the subjects of a special preparatory year before entering the diploma course. In 1921-22 there were twenty-two students; all Congregationalists, half from Canada, half from Great Britain and other British territory.

There are three courses leading to a diploma. The first requires three years of theological study after graduation in arts; the second, three years of theological study together with a three-year course in arts, and the B.A. degree, the first year in theology being taken concurrently with the two last years in the arts course, for which certain exemptions are allowed in the university; the third, three years of theological study after matriculation, or a course equivalent thereto, together with such university studies as are required by the faculty. Students in this course who have not taken Greek as a matriculation subject must take a special course in New Testament Greek. Virtually all of the work is prescribed. Courses in social research and religious education are required; also a thesis of not less than 5,000 words in the senior year.

The diploma of the college, which is given on completion of the three-year course in theology, indicates whether the student has taken a full or a partial course in the university in addition to his theological studies.

The college is housed in a stone structure containing recitation halls, library, reading-room and dormitories; connected with it is the home of the principal. The library contains over 5,000 volumes, to which about $75 worth of books is added each year. About 2,500 of the most modern books have

been separated, carefully classified and arranged on the shelves in the Assembly Hall in order to render them more available. Religious newspapers and periodicals come regularly.

The financial data supplied are: endowments, $142,000; income $20,300. Income is secured chiefly from endowments and collections from churches.

Several bursaries and scholarships are available for students.

DIOCESAN THEOLOGICAL COLLEGE

Church of England in Canada. Principal, Elson I. Rexford, M.A., D.D., LL.D., D.C.L.

The College was founded in 1873 by the Bishop of Montreal and Metropolitan Canada. Work began in the library of the Synod Hall. In 1879 the first charter was granted by the legislature of Quebec, and in 1880 it was affiliated with the University of McGill College. In 1891 it was recognized by the Provincial Synod of Canada and entitled to representation on the Board of Examiners for degrees in Divinity.

The board of governors consists of the "Lord Bishop of Montreal, who shall be president; the Bishop Coadjutor (if any), a Vice-President, the Principal ex-officio", eight clerical and fourteen lay members. The vice-president shall be elected by the corporation. Of the eight clergymen, two are elected by the synod, three appointed by the bishop and three elected by the corporation. Of the fourteen laymen, two are elected by the synod and twelve by the corporation. The vice-president is a layman, so there are fifteen in all; thirteen business men and two lawyers.

The school year is divided into two terms of sixteen weeks each.

There are three regular faculty members, all of whom are full-time professors. They must be members of the Church of England.

The minimum entrance requirements are matriculation and one year of an arts course.

In 1921-22 there were twenty-one students, all members of the Church of England. Eleven were from Canada, eight

from Newfoundland, two from England. None had a college degree.

Courses purely denominational in character are given at the college, all others at Divinity Hall by the joint faculty.

The college is housed in a red brick building, located at the edge of the university campus. There are recitation and dormitory rooms, a dining-hall, gymnasium, convocation hall, chapel and library, the latter valued at $8,000.

The financial data are: plant and equipment $114,000; productive endowment $191,636; total assets $305,636. Expense: administration $2,420; promotion $61; instruction $8,375; maintenance (plant and equipment) $11,565; library $200; student aid $500; total $23,121. Income: from endowment $10,283; board, etc. $7,512; contributions (church and individual) $5,798; other sources $115; total $23,708.

Bursaries of $100 and $200 are provided as circumstances may require to meet the needs of students who cannot pay the whole cost of their course.

PRESBYTERIAN COLLEGE

The Presbyterian Church in Canada. Principal, Daniel J. Fraser, M.A., D.D., LL.D.

In 1865 the Synod of the Canada Presbyterian Church obtained a charter of incorporation for the college, work of which began in the lecture-room of Erskine Church in 1867. The first building was erected in 1873 on a site adjoining the grounds of McGill University.

The General Assembly of the Presbyterian Church in Canada annually appoints the board of management and the senate. The former consists at present of seven ministers, five teachers, four lawyers, seventeen business men, an architect, a physician and a university registrar. The latter consists of twenty-one ministers, nine professors and two lawyers.

The session extends over six an one-half months.

The faculty consists of six full-time professors.

Members of the faculty must sign the subscription re-

quired of ordained ministers of the Presbyterian Church in Canada.

The A.B. degree, or at least three years in arts, is the requirement for admission.

In 1920-21 there were fifty-one students enrolled. Of these, fifteen were enrolled in theology; of the others, seven were enrolled in medicine (preparing for medical missions); two (women) were in training for church work. Teachers were enrolled in the arts course preparing for theological work. Of the total number, thirty-three were from Canada, most of them from Quebec (sixteen) and Ontario (eleven); seven were from Scotland, four from England, three from Ireland, two from the United States, one each from France and Switzerland. All were Presbyterians. Four had college degrees, fifteen others had some college training. Forty-three were preparing for an academic degree.

All work is prescribed by the general assembly, but optional courses are given, and these as well as advanced courses in several departments at McGill University will be considered as equivalents for required courses. French students substitute courses given in French for certain prescribed work. Principles of sociology, study of the social problems of the city, study of the social problems of the country are prescribed. Only one course is given at the college, this in the realm of church administration.

The certificate of the college is given upon completion of the six-year or the seven-year course. The B.D. degree is given for graduate work which includes honour courses in addition to the ordinary courses required for the diploma.

The buildings are of gray stone, built in 1873 and enlarged in 1882. They include a convocation hall, class-rooms, principal's residence, professors' offices and retiring rooms, students' dining-room and library. The contents of the library are valued at $12,000.

The financial data are: plant and equipment $227,000; productive endowments $400,000; total $627,000, less liabilities $25,000. Net assets; $602,000. Expense: promotion $1,000; instruction $20,000; maintenance (average $12,944); library

$500; total $34,744. Income: from endowments $24,491; individual contributions $4,300; church contributions $5,000; total $33,791.

Scholarships, one of $250, one of $75, two of $60 each and four of $50 each are offered to students in theology. Other scholarships are open to students in theology (all of them assigned for proficiency in certain subjects) and $1,200 a year is available for helping to educate young men for the Presbyterian ministry. The income from scholarship endowments and gifts amounts to $2,060. A traveling fellowship of $800 a year for two years is offered in competition among the students of the four coöperative colleges. A matriculation class is conducted without fees, for students who are not qualified to enter the university as undergraduates.

SASKATCHEWAN

AT REGINA

ST. CHAD'S COLLEGE

Church of England in Canada. Warden, G. N. Dobie, D.D.

Regina is a distributing center of 34,432 in a rural setting. There are eight churches of the Anglican communion in the city, and students may serve churches of other communions in social work. The college is affiliated with the University of Saskatchewan.

The date of the original charter is 1907.

Members of the council are elected by the synod of the diocese of Qu' Appelle.

The session covers thirty weeks.

There are two professors and five lecturers. Members of the faculty must be members of the Anglican communion.

The usual requirement for admission is senior matriculation.

In 1921-22 there were eight students, all Anglicans. All but one were from England, the exception being a Canadian. None had a degree.

The three-year course is prescribed, the subjects being those set by the General Synod of the Church of England in Canada and preliminary to ordination. A fourth year may be taken if desired.

Men are prepared for ordination; and if accepted and ordained in Qu' Appelle they are expected to serve at least five years in the diocese. This is an attempt to create an indigenous ministry, the diocese having been dependent on men from England and elsewhere.

The college has fifteen acres of land. The larger of its two buildings is now used as a girls' school. The smaller building, which is used by the college, can house fifteen students. The library is valued at $3,000.

The value of the plant and equipment is $200,000. There is no endowment. "The total cost for college maintenance in 1921 was $7,852; the income was made up from Diocesan contributions, fees of students and contributions from friends."

Students are helped by money given in the diocese and by friends of the diocese in England.

AT SASKATOON

PRESBYTERIAN THEOLOGICAL COLLEGE

Presbyterian Church in Canada. Principal, Edmund H. Oliver M.A., Ph.D., F.R.S.C.

Saskatoon is chiefly a distributing center for an agricultural district. There are also foundries, cereal mills and sash and door factories. There are four churches of the Presbyterian communion in the city.

The original charter was obtained during the year 1912-13.

The board of management is appointed by the General Assembly of the Presbyterian Church in Canada. The present board consists of twelve ministers, six educators, four farmers, four merchants, two members of parliament, one premier of a province, one judge, one church secretary, one financial agent and one woman.

The session consists of twenty-six weeks.

There are three full-time faculty members and one on part-time. All have degrees from Canadian seminaries, except one who has a degree from Budapest. The ecclesiastical connections and declarations required of faculty members are the "same as for ordinary induction of ministers."

The A.B. degree, or three years in the university, is the prerequisite for admission. In exceptional instances (mostly in the case of men of mature years and experience) the general assembly provides a special course.

In 1921-22 there were twenty-eight students, all Presbyterian. Ten were from Canada, seven from Scotland, five from England, three from Ireland, one from France, one from Hungary and one from the United States.

The three-year course prescribes sixteen hours of class work per week. An experiment is being carried on with the consent of the general assembly, according to which special training is provided for workers among new Canadians. A diploma is given on graduation. The B.D. degree is conferred for graduate work.

Since 1914 the institution has been housed in a rented building. The library is valued at $3,000.

A new building, now in process of erection, and to contain a school home, is to cost $175,000. There is no endowment. Other financial data follow. Expense: instruction $10,766; maintenance (plant and equipment) $1,000; library $900; student aid $400, total $13,066. Income: from tuition $200; church contributions $12,595; total $12,795.

There is no definite available fund for student aid.

APPENDICES

Appendix I

CONCERNING THE DATA

The sources of this book consist of letters and schedules containing first-hand information given by the seminaries, of catalogues, annual reports and descriptive material, of information secured at the institutions and at regional conferences in which parts of the material were presented for criticism to representative seminary groups, and of such material as is accessible in an extended bibliography including yearbooks and other denominational publications.

The catalogue and descriptive material is a genuine index to the character of an institution. The percentage of incompleteness, promotional statements and error can be estimated, so that the residue of denominational similarity and individual expression is reasonably accurate.

The population figures for the United States are those of the Census of 1920. Canadian figures are from the *Annals of the American Academy of Political and Social Science, Vol. CVII, No. 196, May, 1923,* or were supplied on the basis of present estimates by the seminaries concerned. The basic information was originally requested in terms of 1920-21 data, and is in terms of that period except where other years are specified. The succeeding year, 1921-22, was the basis for most of the study of educational programs and for many reports from institutions. The following year, 1922-23, has been substituted by some seminaries, many of which have revised part of their figures to 1922-23 and have left others in terms of 1920-21 and 1921-22.

More than half the institutions were visited. Eighty-seven per cent. of them coöperated in the giving of information through schedules—all except the following:

United States

Lutheran Theological Seminary (United Lutheran).
Northwestern Lutheran Theological Seminary (United Lutheran).
Augustine College and Theological Seminary (Augustana Synod).
Martin Luther Seminary (Buffalo Synod).
Luther Theological Seminary (Norwegian Lutheran).
Evangelical Lutheran Theological Seminary (Joint Ohio Synod).
University of the South (Protestant Episcopal).
Nashotah House (Protestant Episcopal).

Church Divinity School of the Pacific (Protestant Episcopal).
Theological Seminary of the Cumberland Presbyterian Church (Cumberland Presbyterian).
Theological School of the Christian Reformed Church (Christian Reformed).
Trinity Seminary (Nebraska) (United Danish).
Erskine Theological Seminary (Associate Reformed Presbyterian).
Ashland College Seminary (Brethren Church).
Juniata College, School of Theology (Church of the Brethren).

CANADA

Anglican Theological College (Anglican).
Acadia University, Faculty of Theology (Baptist).
Wesleyan Theological College (Methodist).
Presbyterian College (Nova Scotia) (Presbyterian).
Saskatoon Lutheran Seminary (United Lutheran).
Waterloo Lutheran Seminary (United Lutheran).

As illustrating the principle that the receipt of schedules does not necessarily furnish the facts, the names of seminaries that have returned material in which the financial data are entirely missing or nearly so are as indicated in Table M.

This lack is sometimes owing to the fact that the seminary is a constituent part of a large institution and its finances are not separated from the whole. In other cases the policy of the institution is not to make public its financial operations. In a few cases a treasurer's report from which much information may be derived is available.

Seminaries are not accustomed to the formal reporting of data and do not as a whole give replies comparable in exactness and care with those that could be obtained from a similar number of colleges. Regional or denominational habits in the matters of keeping records, of reticence or of willingness to publish material, may be traced by the replies of institutions. Protestant Episcopal and Lutheran groups, as well as all seminaries located in the southern states, have as a whole furnished fewer data than were requested. Canadian seminaries supplied more exact and complete records than did seminaries of the United States.

The value of a schedule as a clear and revealing statement of conditions has depended on the person who made the record, not on the institution. Small seminaries, incompletely staffed, sometimes sent excellent material; large institutions, ordinarily supposed to have conquered the mechanical difficulties of administration, frequently sent incomplete and inadequate replies.

There has been throughout the study difficulty in remedying the incompleteness of written material: a seminary may have given precise information on a question in the schedule while showing in its catalogue or in reply to a letter that there were important exceptions to the rule; a seminary reporting on church

membership, resident enrollment, educational preparation and home state of students may give four different totals for the same year; students may be described as having homes "all over the country" or coming from "many colleges"; the occupation of fathers may be "farming" in ten cases and "the ministry" in five, without accounting for forty remaining cases. It can be pointed out in numerous cases that the figures are not coincident. For this reason, it is frequently by deliberate intention that no grand totals are given.

It will be understood, therefore, that these data as a whole cannot be accepted as "accurate." Nevertheless, the results are not to be ruled out of court because comparison in specific cases shows that the data are "not accurate." There are few 100 per cent. facts in our experience, and even if all the desired numerical facts could be obtained, they would still remain only the "outward and visible sign." Data can not be comparable when dealing with elements unassimilable within themselves, with records of large variation, with the tendency of institutions to evaluate themselves optimistically and by subjective methods.

It is impossible to treat adequately in figures so much qualitative material. Danger exists, therefore, in the use of these statements and figures by the desperate realist who clutches them as a weapon alleging that "they are the facts."

They are not all the facts. The scientific evaluation must reach behind the figures for the truth or error which they may sometimes conceal, and must interpret the meaning in terms of the seminary.

These data, on a comparable basis and from a representative number of institutions, form the beginning of records that must be kept if the progress of theological education is to take into account its own development.

The limitations of printing have excluded the original tabulated material which is the foundation of this study. This material is, however, available in typewritten or photostated copies in the possession of the Council of Church Boards of Education, 111 Fifth Avenue, New York City.

Appendix II

TABLES

TABLE A—THEOLOGICAL SEMINARIES IN THE UNITED STATES AND CANADA, 1922–23

Seminary	*Location*	*Charter*
Advent Christian Church		
1. Aurora College[1]	Aurora, Ill.	1892
2. New England School of Theology	Boston, Mass.	1902
Seventh Day Adventists		
3. Broadview Theological Seminary	La Grange, Ill.	1910[2]
4. Hutchinson Theological Seminary	Hutchinson, Minn.	1910
Northern Baptist Convention		
5. Berkeley Baptist Divinity School	Berkeley, Calif.	1889
6. Bethel Theological Seminary	St. Paul, Minn.	1871[3]
7. Colgate Theological Seminary	Hamilton, N. Y.	1819
8. Crozer Theological Seminary	Chester, Pa.	1867
9. Danish Baptist Theological Seminary	Des Moines, Iowa	1884[3]
10. Divinity School, University of Chicago	Chicago, Ill.	1865
11. International Baptist Seminary	East Orange, N. J.	——[3]
12. Kansas City Baptist Theological Seminary	Kansas City, Kans.	1901
13. Newton Theological Institution	Newton Center, Mass.	1825
14. Northern Baptist Theological Seminary	Chicago, Ill.	1913
15. Rochester Theological Seminary	Rochester, N. Y.	1850
Southern Baptist Convention		
16. Southern Baptist Theological Seminary	Louisville, Ky.	1858
17. Southwestern Baptist Theological Seminary	Fort Worth, Texas	1908
18. Mercer University School of Theology	Macon, Ga.	——
Seventh Day Baptists		
19. Alfred Theological Seminary	Alfred, N. Y.	1857
Brethren Church (Progressive Dunkers)		
20. Ashland College Seminary[1]	Ashland, Ohio	1878
Church of the Brethren (Conservative Dunkers)		
21. Bethany Bible School	Chicago, Ill.	1906
22. Juniata College, School of Theology[1]	Huntington, Pa.	1889[4]
Church of the United Brethren in Christ		
23. Bonebrake Theological Seminary	Dayton, Ohio	1873[5]

Seminary	*Location*	*Charter*
CHRISTIAN CHURCH		
24. Christian Divinity School[1]	Defiance, Ohio	1868
CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP		
25. Findlay College, School of Religion[1]	Findlay, Ohio	1882[6]
CHURCHES OF NEW JERUSALEM		
26. New Church Theological School	Cambridge, Mass.	1881
CONGREGATIONAL		
27. Andover Theological Seminary[7]	Cambridge, Mass.	——
28. Atlanta Theological Seminary	Atlanta, Ga.	——
29. Bangor Theological Seminary	Bangor, Maine	1814
30. Chicago Theological Seminary	Chicago, Ill.	1855
31. Hartford Theological Seminary[8]	Hartford, Conn.	1834
32. Oberlin Graduate School of Theology[8]	Oberlin, Ohio	1834[6]
33. Pacific School of Religion[8]	Berkeley, Calif.	1866
34. Union Theological College	Chicago, Ill.	1916
35. Yale Divinity School[8]	New Haven, Conn.	1822
DISCIPLES OF CHRIST		
36. Drake University, College of the Bible	Des Moines, Iowa	1881
37. Transylvania College, College of the Bible	Lexington, Ky.	1878
EVANGELICAL ASSOCIATION		
38. Evangelical School of Theology[1]	Reading, Pa.	1881
39. Evangelical Theological Seminary	Naperville, Ill.	1873
EVANGELICAL SYNOD OF NORTH AMERICA		
40. Eden Theological Seminary	St. Louis, Mo.	1855
LUTHERAN CHURCH, IOWA SYNOD		
41. Wartburg Theological Seminary	Dubuque, Iowa	1854
UNITED LUTHERAN CHURCH IN AMERICA		
42. Chicago Lutheran Theological Seminary	Maywood, Ill.	1891
43. Hamma Divinity School	Springfield, Ohio	1845
44. Hartwick Seminary	Otsego Co., N. Y.	1816[9]
45. Lutheran Theological Seminary	Philadelphia, Pa.	1864[2]
46. Martin Luther Seminary	Lincoln, Neb.	1914
47. Northwestern Lutheran Theological Seminary	Minneapolis, Minn.	1921
48. Pacific Theological Seminary	Seattle, Wash.	1914
49. Southern Lutheran Theological Seminary	Columbia, S. C.	1921
50. Susquehanna University, School of Theology	Selinsgrove, Pa.	1858
51. Theological Seminary of the United Lutheran Church	Gettysburg, Pa.	1826
52. Western Theological Seminary[1] (Midland College)	Fremont, Neb.	1895
JOINT OHIO SYNOD		
53. Evangelical Lutheran Theological Seminary	Columbus, Ohio	1834
54. Luther Theological Seminary	St. Paul, Minn.	——[10]
BUFFALO SYNOD		
55. Martin Luther Seminary	Buffalo, N. Y.	——

Seminary	*Location*	*Charter*
AUGUSTANA SYNOD		
56. Augustana College and Theological Seminary[1]	Rock Island, Ill.	1865[11]
NORWEGIAN LUTHERAN CHURCH OF AMERICA		
57. Luther Theological Seminary and Training School	St. Paul, Minn.	1917[12]
LUTHERAN FREE CHURCH		
58. Augsburg Seminary	Minneapolis, Minn.	1869
UNITED DANISH CHURCH		
59. Trinity Seminary[1]	Blair, Neb.	1899[13]
DANISH CHURCH		
60. Grandview College[1]	Des Moines, Iowa	——
SUOMI SYNOD		
61. Suomi College and Theological Seminary[1]	Hancock Mich.	1896[14]
FINNISH NATIONAL SYNOD		
62. Theological Seminary, Finnish Evangelical Lutheran National Church of America	Ironwood, Mich.	——
MISSOURI SYNOD		
63. Concordia Theological Seminary	St. Louis, Mo.	1853[15]
64. Concordia Theological Seminary	Springfield, Ill.	1846[2]
EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES		
65. Evangelical Lutheran Theological Seminary	Wauwatosa, Wis.	——
MENNONITES		
66. Witmarsum Theological Seminary	Bluffton, Ohio	1904
METHODIST EPISCOPAL		
67. Boston University School of Theology	Boston, Mass.	1839
68. Central Wesleyan Theological Seminary[1]	Warrenton, Mo.	——[3]
69. Drew Theological Seminary	Madison, N. J.	1868
70. Garrett Biblical Institute	Evanston, Ill.	1855
71. Iliff School of Theology	Denver, Colo.	1903
72. Kimball School of Theology	Salem, Ore.	1907
73. Maclay College of Theology	Los Angeles, Calif.	1885[3]
74. Nast Theological Seminary[1]	Berea, Ohio	——[3]
75. Norwegian-Danish Theological Seminary	Evanston, Ill.	1867
76. Swedish Theological Seminary	Evanston, Ill.	1882
METHODIST EPISCOPAL, SOUTH		
77. Candler School of Theology	Atlanta, Ga.	1914[2]
78. Southern Methodist University, School of Theology	Dallas, Texas	1913
METHODIST PROTESTANT		
79. Kansas City University, School of Theology[16]		——
80. Westminster Theological Seminary	Westminster, Md.	1884
MORAVIAN CHURCH		
81. Moravian College and Theological Seminary[1]	Bethlehem, Pa.	1863[17]

Seminary	*Location*	*Charter*
ASSOCIATE REFORMED PRESBYTERIAN SYNOD		
82. Erskine Theological Seminary[1]	Due West, S. C.	——
PRESBYTERIAN, U. S.		
83. Austin Presbyterian Theological Seminary	Austin, Texas	1902
84. Columbia Theological Seminary	Columbia, S. C.	1828
85. Presbyterian Theological Seminary of Kentucky[18]	Louisville, Ky.	1854
86. Union Theological Seminary	Richmond, Va.	1867[19]
CUMBERLAND PRESBYTERIAN		
87. Theological Seminary of the Cumberland Presbyterian Church	McKenzie, Tenn.	1842
PRESBYTERIAN, U. S. A.		
88. Auburn Theological Seminary	Auburn, N. Y.	1820
89. Bloomfield Theological Seminary	Bloomfield, N. J.	1867
90. Dubuque Theological Seminary	Dubuque, Iowa	1852
91. Lane Theological Seminary	Cincinnati, Ohio	1829
92. McCormick Theological Seminary	Chicago, Ill.	1830
93. Presbyterian Theological Seminary at Omaha	Omaha, Neb.	1891
94. Princeton Theological Seminary	Princeton, N. J.	1822
95. San Francisco Theological Seminary	San Anselmo, Cal.	1871
96. Western Theological Seminary	Pittsburgh, Pa.	——
REFORMED PRESBYTERIAN CHURCH (Old School)		
97. Reformed Presbyterian Theological Seminary	Pittsburgh, Pa.	1810
REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD		
98. Reformed Presbyterian Theological Seminary[1]	Cedarville, Ohio	1856
UNITED PRESBYTERIAN		
99. Pittsburgh Theological Seminary	Pittsburgh, Pa.	1868[20]
100. Xenia Theological Seminary	St. Louis, Mo.	1877[21]
PROTESTANT EPISCOPAL		
101. Berkeley Divinity School	Middletown, Conn.	1854
102. Church Divinity School of the Pacific	San Francisco, Calif.	1893[2]
103. College of St. John the Evangelist	Greeley, Colo.	1911[2]
104. DeLancey Divinity School	Buffalo, N. Y.	1899
105. Divinity School of the Protestant Episcopal Church	Philadelphia, Pa.	1862
106. Episcopal Theological School	Cambridge, Mass.	1867
107. General Theological Seminary	New York City	1822
108. Kenyon College, Bexley Hall[1]	Gambier, Ohio	1824
109. Nashotah House	Nashotah, Wis.	1842[2]
110. Protestant Episcopal Theological Seminary in Virginia	Alexandria, Va.	1823
111. Seabury Divinity School	Faribault, Minn.	1860
112. University of the South, Theological Department[1]	Sewanee, Tenn.	1878[22]
113. Western Theological Seminary	Chicago, Ill.	1883
REFORMED EPISCOPAL		
114. Theological Seminary of the Reformed Episcopal Church	Philadelphia, Pa.	1887

Seminary	*Location*	*Charter*
CHRISTIAN REFORMED		
115. Theological School of the Christian Reformed Church (Calvin College)[1]	Grand Rapids, Mich.	1876[6]
REFORMED CHURCH IN AMERICA		
116. Theological Seminary of the Reformed Church in America	New Brunswick, N. J.	1784[7]
117. Western Theological Seminary	Holland, Mich.	1869
REFORMED CHURCH IN THE UNITED STATES		
118. Central Theological Seminary	Dayton, Ohio	1850
119. Mission House Theological Seminary	Plymouth, Wis.	1868
120. Reformed Church Theological Seminary	Lancaster, Pa.	1831
RUSSIAN ORTHODOX CHURCH		
121. Russian Holy Orthodox Greek Catholic Theological Seminary	Tenafly, N. J.	——[8]
UNITARIAN		
122. Meadville Theological Seminary	Meadville, Pa.	1846
123. Pacific Unitarian School for the Ministry	Berkeley, Calif.	1906
UNIVERSALIST		
124. Canton Theological Seminary	Canton, N. Y.	1856
125. Crane Theological School	Tufts College, Mass.	1852
126. Ryder Divinity School	Chicago, Ill.	1851[9]
UNDENOMINATIONAL		
127. Biblical Seminary in New York	New York, N. Y.	1900
128. Gordon College of Theology and Missions	Boston, Mass.	1889[2]
129. Harvard Theological School	Cambridge, Mass.	1819[22]
130. Temple University School of Theology[1]	Philadelphia, Pa.	1888
131. Union Theological Seminary	New York, N. Y.	1839[24]
132. Vanderbilt University School of Religion	Nashville, Tenn.	1875[25]
ANGLICAN (Church of England)		
133. Anglican Theological College of British Columbia	Vancouver, B. C.	——
134. Bishops College, Faculty of Theology	Lennoxville, Quebec	1853
135. Diocesan Theological College	Montreal	1879
136. Huron College	London, Ont.	1863
137. King's College, Faculty of Theology	Windsor, Nova Scotia	1789
138. St. Chad's College	Regina, Sask.	1907
139. St. John's College	Winnipeg	1871
140. Trinity College	Toronto	1852
141. University of Emmanuel College	Saskatoon, Sask.	1883
142. Wycliffe College	Toronto	1877
BAPTIST		
143. Acadia University, Theological Department	Wolfville, Nova Scotia	——
144. Brandon College, Theological Department	Brandon, Manitoba	1899
145. McMaster University, Faculty of Theology	Toronto, Ontario	1887

Seminary	*Location*	*Charter*
Congregational		
146. Congregational College of Canada	Montreal	1864
United Lutheran		
147. Saskatoon Lutheran Seminary....	Saskatoon, Sask.	——
148. Waterloo Lutheran Seminary.....	Waterloo, Ontario	——
Methodist		
149. Alberta College	Edmonton, Alberta	1904
150. Columbian Methodist College.....	New Westminster, B. C.	1893
151. Mt. Allison University, Faculty of Theology	Sackville, New Brunswick	1843
152. Victoria University, Faculty of Theology	Toronto	1836
153. Wesley College	Winnipeg, Montreal	1887 [3]
154. Wesleyan Theological College....	Montreal	——
Presbyterian		
155. Knox College	Toronto	1858 [26]
156. Manitoba College	Manitoba, Winnipeg	1871 [27]
157. Presbyterian College	Saskatoon, Sask.	1912
158. Presbyterian College (Pine Hill)	Halifax, Nova Scotia	——
159. Presbyterian College	Montreal	1865
160. Queen's Theological College.....	Kingston, Ontario	1840
161. Robertson College	Edmonton, Alberta	1909
162. Westminster Hall	Vancouver, B. C.	1907

[1] Theological department of a college.
[2] Date opened or founded, no information about charter.
[3] No charter or no separate charter for the seminary.
[4] College founded in 1876, Bible Department, 1889.
[5] Opened in 1871.
[6] College chartered, no information about theological department.
[7] Consolidated with Harvard Theological School, 1922-23.
[8] Now independent of Congregational affiliation.
[9] Founded 1797.
[10] Originally a part of the seminary at Columbus, Ohio.
[11] Founded 1860, incorporated 1863.
[12] Organized 1917 as a combination of three seminaries founded 1876, 1879, 1890, respectively.
[13] Seminary and college united in 1899.
[14] Theological Department established in 1896; does not grant B.D. degrees since students have not had full college work.
[15] Opened, 1839.
[16] Suspended.
[17] Founded, 1807.
[18] Also Presbyterian, U. S. A., 1920-1921.
[19] Founded, 1812.
[20] Founded, 1825.
[21] Founded, 1794.
[22] University founded 1857, Theological Department, 1878.
[23] Harvard College, 1650, separate divinity faculty, 1819.
[24] Founded, 1836.
[25] Biblical Department, 1875.
[26] Founded, 1844.
[27] Theological faculty added 1883.

TABLE B—ENROLLMENT, BACCALAUREATE DEGREES, 1922–23, AND GRADUATES, 1922, IN THEOLOGICAL SEMINARIES IN THE UNITED STATES AND CANADA[1]

Seminary[1]	Distribution of Enrollment					College Preparation		Number Completing Course, 1922	
	Total Excluding Duplicates	Post-Graduate	B.D. Degree	Diploma Course	Special or Undesignated	A.B. Degree[3]	Amount Not Specified	B.D. Degree	Other
1	26	—	—	26	—	—	26	—	—
2	26	—	—	24	2	—	26	—[4]	5
3	120[5]	—	—	—	—	—	—	—[6]	—
4	197	—	0	6	—	0	40	4	—
5	35	2	13	8	12	7	19[7]	4	0
6	38	—	—	38	—	—	38	—	3
7	54	3	1	50[8]	—	2	—	2	6
8	68	12	21	31	4	20	48	7	8
9	10	—	—	10	—	—	10	11	54[9]
10	491[10]	397	—	—	94	397	94	—	—
11	66[11]	—	—	—	—	—	66	—	—
12	48	7	7	30	4	14	4	1	1
13	93	29	63	—[r]	1	50	13	10	—
14	111	0	—	—	—	30	—	2	14
15	82	6	67	—	9[12]	76[15]	6	23	1
15a[13]	47[14]	9	—	14	33	—	—	—	7
16	425[16]	40	175	125	85	150	175	45	46
17	758	23	137	559	39	147	611	45	53
18	172	7	4	19	142	27	145	12	24
19	2[17]	—	1	—	1	1	1	0	0
20	39	0	34	4	1	—	39	8	—
21	257[18]	1	46	210	—	29	18	15	2
22	10	—	8	1	1	9	1	3	1
23	70	—	34	35	1	34	5	9	14
24	51[14]	—	2	20	30	2	49	5[19]	3
26	11	—	—	3	8	3	—	—[4]	1
28	24	—	4	14	6	7	7	1	2
29	40	4	1	29	6	5	—	3	6
30	68[20]	7	37	0	24	44	24	14	0
31	58[21]	12	—	39	7	45	7	12	2
32	37	1	36	—	—	37	—	8	—
33	37	7	23	4	3	30	7	4	2
34	47	3	—	27	17	0	47	—	4
35	197	26	142	—	29	182	12	42	—
36	83	—	24	35	24	16	43	2[29]	5
37	58[22]	0	33	6	18	7	28	12	3
38	21	—	4	2	15	—	14	1	4
39	82	—	40	20	22	40	42	12	18
40	98	—	—	98	—	—	98	—	—
41	48	—	—	48	—	17	31	6	3
42	30	7	9	14	—	9	17	—	—
43	40	—	—	—	—	—	—	0	2
44	4	—	1	3	—	1	3	—	—
45	97	—	—	—	—	—	—	—	—
46	15	—	—	—	—	—	—	—	—
47	19	2	10	7	—	12	7	1	6

Seminary[1]	Distribution of Enrollment					College Preparation		Number Completing Course, 1922	
	Total Excluding Duplicates	Post-Graduate	B.D. Degree	Diploma Course	Special or Undesignated	A.B. Degree[2]	Amount Not Specified	B.D. Degree	Other
48.....	11	—	—	11	—	5	6	—	4
49.....	11	0	0	10	1	9	2	—[4]	7
50.....	28	2	20	6	—	24	4	2	6[28]
51.....	50	0	15	33	2	44	6	3	12
52.....	11	—	10	—	1	11	—	0	2
53.....	62	—	—	62	—	41[34]	21	25	0
54.....	104	1	82	21	—	82	21	19	3
55.....	19	—	—	19	—	—	—	—	2
56.....	89	25	44	10	10	76	13	17	2
57.....	97	—	—	—	—	—	—	—	—
58.....	14	—	14	—	—	5	9	3	0
59.....	8	—	—	8	—	3	3	—	5
60.....	4	—	—	4	—	—	4	—	—
61.....	9	—	—	9	—	—	9	—	3
62.....	3	—	—	—	—	—	—	—	—
63.....	364	9	—	355	—	—	—	—	106
64.....	187	—	—	20	—	—	—	—	—
65.....	73	—	—	—	—	—	—	—	—
66.....	18	0	12	5	1	12	6	3	1
67.....	305[25]	64	201	—	40	278	27	67	0
68.....	45	—	—	—	45	7	38	—	7
69.....	217	25	115	37	40	153	64	36	11
70.....	384	49	210	72	53	259	125	47	9
71.....	127[29]	13	51	22[26]	26	97	30	—	—
72.....	130	—	10	12	108[27]	6	16	3	2
73.....	10	—	—	—	—	—	—	—	—
75.....	28[14]	—	—	28	3	3	25	0	2
76.....	12	—	—	12	0	0	12	0	3
77.....	120	11	60	44	5	71	49	18	8
78.....	128	—	56	—	72	56	72	11	1
80.....	26	—	13	13	—	—	13	8	10
81.....	12	—	—	8	4	8	3	3	3
82.....	12[29]	—	—	—	—	—	—	—	—
83.....	13	0	6	—	7	6	7	—	—
84.....	50	—	—	—	—	—	—	—	—
85.....	81[20]	11	70	2	—	35	28	7	—
86.....	127	5	77	37	8	84	43	24	5
88.....	48	10	—	34	4	36	12	7[30]	6
89.....	78	—	—	78	—	—	64	—	8
90.....	10	1	4	5	—	—	2	3	4
91.....	45	5	2	15	23	15	13	3	7
92.....	143[14]	7	102	41	3	109	34	35	17
93.....	31	1	1	22	7	7	11	0	4
94.....	215	45	162	8	—	215	—	35	1
95.....	79	2	41	19	17	50	14	10	7
96.....	61	15	—	44	2	—	—	1	14
97.....	5	—	—	5	—	4	1	1	1
98.....	10	0	0	10	—	8	0	0	0
99.....	86[22]	23	—	—	8	—	—	—	—

Seminary[1]	Distribution of Enrollment					College Preparation		Number Completing Course, 1922	
	Total Excluding Duplicates	*Post-Graduate*	*B.D. Degree*	*Diploma Course*	*Special or Undesignated*	*A.B. Degree*[2]	*Amount Not Specified*	*B.D. Degree*	*Other*
100.....	56[22]	10	—	28	17	27	—	—	9
101.....	15	1	12	—	2	8	7	4[4]	0
102.....	8	—	—	8	—	4	0	—	3
103.....	21[21]	—	—	—	—	—	—	1	2
105.....	50	—	21	27	2	24	15	3	4
106.....	30	5	20	—	5	27	3	9	0
107.....	126	22	25	68	11	76	20	0	21
108.....	23[14]	8	10	5	1	15	2	2	2
109.....	20	—	—	—	—	—	—	—	—
110.....	61	—	—	—	—	—	—	—	—
111.....	23	—	—	—	—	—	—	—	—
112.....	23	—	—	13	10	4	19	4	1
113.....	15	—	—	—	—	—	—	—	—
114.....	8[14]	2	8	—	—	—	—	4	1
115.....	35	—	—	—	—	—	—	—	—
116.....	20	1	—	18	1	17	3	—	10
117.....	32	—	32	—	—	31	1	6	—
118.....	41	3	29	2	7	32	3	10	0
119.....	24	2	21	0	1	21	0	2	0
120.....	37[32]	—	27	8	2	26	11	8	1
122.....	12	—	2	10	—	2	3	4	2
123.....	12	1	10	0	1	3	9	0	0
124.....	21	—	17	3	1	6	12	2	1
125.....	24	—	—	—	—	—	—	2	—
126.....	5	—	5	—	—	—	—	—	—
127.....	352[14]	6	2	174	172	188	164	0	35
128.....	213	—	17	178	18	19	21	34[33]	4
129.....	53	23	17	—	13	48	5	7[34]	—
130.....	48	11	5	20	12	6	20	2	1
131.....	295	77	121	97	—	295	—	17[35]	14
132.....	41	—	—	—	—	25	—	16[36]	—
133.....	21	2	1	15	3	2	19	—	1
134.....	12[14]	—	2	10	2	2	2	1	2
135.....	20	—	1	19	—	1	13	0	1
136.....	24	—	1	18	5	2	17	1	2
137.....	33	—	7[37]	24	2	26	7	8	3
138.....	14	—	—	14	—	0	14	—	—
139.....	90	—	—	—	—	—	—	—	—
140.....	27[14]	9	7	22	3	17	10	3	3
141.....	44	—	10[38]	28	6	6	6	3	3
142.....	77	2	38	26	11	41	36	11	2
143.....	3	—	—	3	—[39]	—	—	4	—
144.....	5	—	—	—	—	—	—	—	—
145.....	57	—	19[40]	16	22	11	46	3	3
146.....	17[14]	1	1	14	2	2	6	0	2
147.....	3	—	—	3	—	1	2	1	1
148.....	11[14]	1	—	11	—	11	—	—	3
149.....	18[14]	—	6	14	4	7	11	—	6
150.....	6	—	—	5	1	—	6	0	0

APPENDICES

Seminary[1]	Distribution of Enrollment: Total Excluding Duplicates	Post-Graduate	B.D. Degree	Diploma Course	Special or Undesignated	College Preparation: A.B. Degree[3]	Amount Not Specified	Number Completing Course, 1922: B.D. Degree	Other
151.....	28[14]	1	1	27	—	2	26	0	7
152.....	67	—	12	41	14	32	35	12	20
153.....	39[14]	—	3	31	—	8	31	1	5
154.....	70	10	25	19	16	27	43	5	5[41]
155.....	32	—	—	—	—	—	—	—	—
156.....	103	0	90[42]	10	3	—	5	20	4
157.....	58	—	17	39	2	6	52	1	4
158.....	36[14]	1	1	33	2	15	—	3	6
159.....	51	2	7	41	1[43]	14	37	2	2
160.....	14[14]	14	4	10	—	7	7	1	12[44]
161.....	13[22]	—	2	12	—	2	11	—	6
162.....	20	—	5	11	4	9	7	2[45]	4

[1] The following seminaries are not included: 25, 27, 74, 79, 87, 104, 121. Nast Theological Seminary (74) reports that it is beginning on a new basis. Students now attending rank as college seniors. Kansas City University School of Theology (79) is suspended; DeLancey Divinity School (104) reports no students in residence.
[2] See Table A for name of seminary corresponding to each number.
[3] Includes other baccalaureate degrees also. [4] Degree not given.
[5] Data are confused with College, 1918-1919.
[6] No course leading to B.D. degree offered. College A.B. in Theology offered.
[7] Six will have B.A. before B.D. degree. [8] B.Th. degree.
[9] A.M. degree, 51; Ph.D. degree, 3. [10] Includes four quarters.
[11] Course began December, 1920, none have completed it.
[12] Includes three in other institutions on Rochester fellowships.
[13] German Department of Rochester Theological Seminary. [14] Duplication of items.
[15] Includes 11 who graduated from institutions which do not grant degrees.
[16] Number registered for graduate work and number with A.B. degrees approximate.
[17] Teach about 20 college students in Religious Education course.
[18] Total includes 210 in Training School. Of the 17 completing the course in 1922 one received the degree of D.Th.; four, M.R.E.; ten, B.D.; two completed the Training School course. [19] All M.A. degrees. [20] Not including summer and preparatory, 136.
[21] The total enrollment of Hartford Seminary is 178.
[22] Total greater than sum of items reported.
[23] May be college. [24] Two with B.A. and M.A.
[25] In addition, 138 students from the School of Religion select courses. Two of the 67 completing the course in 1922 received the S.T.M. degree.
[26] Includes 17 registered for the B.R.E. degree.
[27] Students from Willamette University. [28] Enrollment 1919-20.
[29] Also Presbyterian, U. S. A., 1920-21. Duplication of items.
[30] Includes one post graduate degree. The B.D. degree depends upon the final grades of the student, hence none are reported as registered for the course.
[31] A.B. and theology courses combined.
[32] This total does not include 34 students in School of Religious Education and 187 in summer School of Theology. [33] Includes two B.D. degrees, and 32 B.Th. degrees.
[34] Includes four S.T.M. degrees, one Th.D. and two B.D.
[35] Of the 31 who completed the course in 1922 nine received the S.T.M. degree, eight the B.D., and 14 juniors finished under the old plan.
[36] Three took B.D. degree; 13, M.A.
[37] Candidates for B.D. degree may be post graduate students in Canadian seminaries.
[38] Not in residence. One student in the college is doing post graduate work while registered in another course.
[39] Many in the Arts course are taking a theological option.
[40] One candidate for B.D., 18 for B.Th. Three of the special students are in missions courses, 19 preliminary.
[41] Diploma of Associate. [42] By correspondence, 90. [43] One extra-mural.
[44] Testamur. [45] B.D. degree is not granted on graduation but requires extra work.

TABLE C—SOURCES OF DEGREES IN 139 THEOLOGICAL SEMINARIES, CHIEFLY 1921–1922

1. DOCTOR OF PHILOSOPHY AND DOCTOR OF THEOLOGY DEGREES

Institution Conferring Degrees	*Number of Degrees*	*Denominational Auspices Under Which Holders of Degrees Teach*
Total	156	
University of Chicago	22	Baptist, 13; Congregational, 3; Canadian Baptist, 1; Disciples of Christ, 1; Methodist Episcopal, South, 1; Presbyterian U. S. A., 1; Unitarian, 1; Undenominational, 1.
Yale University	15	Congregational, 4; Undenominational, 3; Baptist, 2; Presbyterian U. S. A., 2; Methodist Episcopal, South, 1; Reformed U. S., 1; Augustana Lutheran, 1; Unitarian, 1.
Boston University	14	Methodist Episcopal, 8; Baptist, 2; Congregational, 2; Methodist Protestant, 1; Undenominational, 1.
Southern Baptist Theological Seminary	10	Baptist, South, 10.
Columbia University	9	Methodist Episcopal, 3; Baptist, 2; Undenominational, 2; Evangelical Association, 1; Presbyterian U. S. A., 1.
University of Leipzig	7	Methodist Episcopal, 2; Congregational, 2; Baptist, 1; United Lutheran, 1; Presbyterian U. S. A., 1.
Harvard University	6	Protestant Episcopal, 2; Congregational, 1; United Lutheran, 1; Unitarian, 1; Disciples of Christ, 1.
University of Toronto	6	Canadian Presbyterian, 4; Anglican, 1; Canadian Methodist, 1.
New York University	6	Presbyterian U. S. A., 2; Methodist Episcopal, 1; Canadian Methodist, 1; Protestant Episcopal, 1; Undenominational, 1.
University of Pennsylvania	5	Presbyterian U. S. A., 3; Protestant Episcopal, 2.
University of Halle	4	Congregational, 2; Methodist Episcopal, 1; Protestant Episcopal, 1.
Princeton University	4	Presbyterian U. S. A., 4.
University of Strassburg	3	Presbyterian U. S. A., 1; Reformed U. S., 1; Undenominational, 1.
University of Marburg	3	Congregational, 1; Canadian Presbyterian, 1; Undenominational, 1.
University of Göttingen	3	Congregational, 2; Undenominational, 1.
Syracuse University	2	Methodist Episcopal, 2.
University of Berlin	2	Methodist Episcopal, 2.
Johns Hopkins University	2	Presbyterian U. S., 1; United Presbyterian, 1.

Moravian College	2	Moravian, 1; Congregational, 1.
Gettysburg Theological Seminary	2	United Lutheran, 2.
Grove City College	1	Advent Christian.
University of Heidelberg	1	Seventh Day Adventist.
Oskaloosa College	1	Baptist.
Colby College	1	Baptist.
University of Michigan	1	Baptist.
University of Edinburgh	1	Disciples of Christ.
University of Virginia	1	Evangelical Association.
University of Wooster	1	Lutheran, Augustana.
Bethany College	1	Lutheran, Ohio Synod.
Capitol University	1	United Lutheran.
George Washington University	1	Methodist Episcopal.
Hartwick Seminary	1	Methodist Episcopal.
Illinois Wesleyan University	1	Presbyterian U. S. A.
Drew Seminary	1	Presbyterian U. S. A.
Washington and Lee University	1	Presbyterian U. S. A.
Bellevue College	1	Reformed Presbyterian, General Synod.
University of Pittsburgh	1	Canadian Presbyterian.
Franklin College, Ohio	1	Protestant Episcopal.
Centenary University	1	Protestant Episcopal.
University of Colorado	1	Protestant Episcopal.
University of Munich	1	Reformed U. S.
Union Seminary, New York City	1	Reformed U. S.
Heidelberg College	1	Reformed U. S.
Lafayette College	1	Undenominational.
Ursinus College	1	Undenominational.
Brown University	1	Undenominational.
Temple University	1	Unitarian.
Hobart College	1	
Meadville Theological Seminary	1	

TABLE C—*Continued*

2. Bachelor of Divinity and Doctor of Sacred Theology Degrees[1]

Institution Conferring Degrees	*Number of Degrees*	*Denominational Auspices Under Which Holders of Degrees Teach*
Total	340	
Union Theological Seminary, New York City	23	Undenominational, 11; Congregational, 6; Baptist, 3; Presbyterian U. S. A., 1; Mennonite, 1; Methodist Episcopal, 1.
Boston University, School of Theology	22	Methodist Episcopal, 14; Baptist, 2; Congregational, 2; United Brethren in Christ, 1; Church of the Nazarene, 1; Methodist Protestant, 1; Undenominational, 1.
Yale Divinity School	19	Congregational, 8; Baptist, 2; Disciples of Christ, 1; Methodist Episcopal, 1; Methodist Episcopal, South, 1; Methodist Protestant, 1; Presbyterian U. S. A., 1; Reformed U. S., 1; Swedish Evangelical, 1; Unitarian, 1; Undenominational, 1.
Princeton Theological Seminary	16	Presbyterian U. S. A., 11; Presbyterian U. S., 3; Mennonites, 1; Congregational, 1.
University of Chicago	15	Baptist, 6; Congregational, 6; Advent Christian, 1; Reformed Presbyterian, 1; Reformed U. S., 1.
Rochester Theological Seminary	14	Baptist, 14.
Drew Theological Seminary	12	Methodist Episcopal, 12.
McCormick Theological Seminary	10	Presbyterian U. S. A., 6; Congregational, 1; Mennonite, 1; Presbyterian U. S., 1; Unitarian, 1.
Union Theological Seminary (Va.)	10	Presbyterian U. S., 9; Congregational, 1.
Andover Theological Seminary	9	Congregational, 6; Undenominational, 2; Swedish Evangelical, 1.
Episcopal Theological Seminary	9	Protestant Episcopal, 9.
Divinity School of Harvard University	8	Unitarian, 4; Undenominational, 2; Protestant Episcopal, 1; Canadian Presbyterian, 1.
Western Theological Seminary, Pittsburgh	8	Presbyterian U. S. A., 6; Presbyterian U. S., 1; United Brethren, 1.
General Theological Seminary	8	Protestant Episcopal, 7; Holy Orthodox Greek Catholic, 1.

Garrett Biblical Institute	7	Methodist Episcopal, 5; Congregational, 1; Evangelical Association, 1.
Protestant Episcopal Seminary in Virginia	6	Protestant Episcopal, 6.
Lutheran Theological Seminary (Mt. Airy, Pa.)	6	United Lutheran, 5; Augustana Synod, 1.
Chicago United Lutheran Theological Seminary	6	United Lutheran, 5; Danish Lutheran, 1.
Victoria University	6	Canadian Methodist, 5; Canadian Congregational, 1.
Oberlin Graduate School of Theology	6	Congregational, 3; Christian, 2; Mennonite, 1.
Newton Theological Institution	6	Baptist, 4; Advent Christian, 1; Undenominational, 1.
Bonebrake Theological Seminary	6	United Brethren in Christ, 5; Brethren, 1.
McMaster University	5	Baptist, 3; Canadian Baptist, 2.
Hartford Theological Seminary	5	Congregational, 5.
Nashotah House	5	Protestant Episcopal, 5.
Evangelical Theological Seminary	4	Evangelical Association, 4.
Concordia Theological Seminary	4	Missouri Synod, 3; Ohio Synod, 1.
Queen's Theological College	4	Canadian Presbyterian, 4.
Southern Baptist Theological Seminary	3	Baptist, 1; Baptist, South, 2.
Westminster Theological Seminary	3	Methodist Protestant, 2; United Brethren in Christ, 1.
Theological Seminary of the United Lutheran Church	3	United Lutheran, 3.
Vanderbilt School of Religion	3	Methodist Episcopal, South, 3.
Moravian College and Theological Seminary	3	Moravian, 3.
Auburn Theological Seminary	3	Presbyterian U. S. A., 2; Reformed in America, 1.
Pittsburgh Theological Seminary	3	United Presbyterian, 3.
University of the South	3	Protestant Episcopal, 3.
Theological Seminary of the Reformed Church	3	Reformed in America, 3.
Trinity, Ireland	2	Anglican, 2.
Kansas City Baptist Training School	2	Baptist, 2.
Germany	2	United Lutheran, 2.
Augustana Theological Seminary	2	Augustana Synod, 2.

TABLE C—*Continued*

Institution Conferring Degrees	*Number of Degrees*	*Denominational Auspices Under Which Holders of Degrees Teach*
Mt. Allison University	2	Canadian Methodist, 2.
Cumberland Theological Seminary	2	Presbyterian U. S. A., 2.
Columbia Theological Seminary	2	Presbyterian U. S., 2.
Xenia Theological Seminary	2	United Presbyterian, 2.
Western Theological Seminary	2	Protestant Episcopal, 2.
Seabury Divinity School	2	Protestant Episcopal, 2.
Canton Theological Seminary	2	Universalist, 2.
Crane Divinity School	2	Universalist, 2.
Gordon Bible College	1	Advent Christian.
Bishop's College	1	Anglican.
Western Theological Seminary	1	Anglican.
Toronto	1	Anglican.
Colgate Theological Seminary	1	Baptist.
Baptist Union Theological Seminary	1	Baptist.
Hiram College	1	Brethren.
Crozer Theological Seminary	1	Church of the Brethren.
Lane Theological Seminary	1	United Brethren in Christ.
McGill University	1	Church of the Nazarene.
Glasgow	1	Congregational.
Pacific School of Religion	1	Congregational.
Lutheran Theological Seminary	1	Congregational.
Drake University	1	Disciples of Christ.
Royal University	1	Norwegian Lutheran.
Luther Theological Seminary and Training School	1	Norwegian Lutheran.
Theological Seminary of the Reformed Episcopal Church	1	Mennonite.
Maclay College of Theology	1	Methodist Episcopal.
Knox College, Toronto	1	Presbyterian U. S. A.
Oxford University	1	Presbyterian, Canadian.
Lausanne	1	Presbyterian, Canadian.

Wycliffe College	1	Presbyterian, Canadian.
Presbyterian College at Halifax	1	Presbyterian, Canadian.
Divinity School of the Protestant Episcopal Church	1	Protestant Episcopal.
Matthews Hall	1	Protestant Episcopal.
Western Theological Seminary (Mich.)	1	Reformed Church in America.
Union Theological College	1	Swedish Evangelical.
Meadville Theological Seminary	1	Unitarian.
United Presbyterian College of Edinburgh	1	Undenominational.

[1] Seminaries do not necessarily confer a degree; therefore, this form of recognition cannot express the education of all professors who have graduated from seminaries.

TABLE D—CITY CHURCH MATERIAL ADVERTISED BY 103 SEMINARIES, 1922–23[1]

SEMINARY	*Courses and Semester Hours*
12.....	Urban Sociology, 3.
13.....	Modern Problems of City Church, 1⅓ (2 term hours).
20.....	City Problems, 2.
21[2].....	City Missions, 2⅔ (1 major).
30[2].....	Modern Cities, 2⅔ (1 major).
31.....	The City Community, 2.
32.....	The City Community, 2.
33.....	The Church in the Industrial City, 1.
67.....	Organization and Administration of City Schools of Religious Education, 2.
70.....	City Church, ⅓ (½ major); Church and the Modern City, 2⅔ (1 major); City Community and the Church, 1⅓; Seminar, 2⅔ (also Urban Social Problems and Agencies Seminar 6-10 at Northwestern University).
78.....	Urban Sociology, 2 in College of Arts and Sciences.
88.....	The American City, 1.
100.....	City Life Problems (Included in Pastoral Theology for Senior Year).
110.....	Urban and Rural Communities, 2.
117[4].....	Church and Community, 3.
125.....	(The Church in the Industrial City, 1, Pacific School of Religion); (Rural Community and its Organization, University of California).
131.....	Church and the City Problem, 2; Organization and Administration of City Church Work, 1; Social Analysis of City Problems, 4.

[1] Eighty-six of the 103 seminaries considered advertised no courses dealing with the city church. The offerings listed may not account for all of the opportunities in affiliated institutions. See Table A for names of seminaries.

[2] Data for 1920-1921.

[3] Data for 1921-1922.

[4] Problems of city and rural church are included in this three-hour course.

TABLE E—RURAL CHURCH MATERIAL ADVERTISED BY 103 SEMINARIES, 1922–23[1]

Seminary	*Courses and Semester Hours*
8.....	Rural Church, 1; Rural Church and Rural Sociology, 1.
10.....	Rural Church and Rural Sociology, 2⅔–2⅔ (2 majors).
12.....	Rural Sociology, 3.
13.....	Rural Sociology and Advanced Economics, 3; Rural Church and Community, 1⅓ (2 term hours).
17.....	Church and Rural Problems.
20.....	Rural Problems, 2.
21.....	Rural Church, 2⅔ (1 major).
24.....	Rural Sociology and Advanced Economics, 1⅓.
30[2].....	Rural Church and Rural Sociology, 2⅔–2⅔ (2 majors).
31.....	Rural Sociology, 3.
32.....	The Country Community, 2.
33.....	Rural Church, 1; Agencies for Rural Progress, 3; Rural Credits for Land Settlement, 2.
35.....	Rural Sociology, 2.
37.....	Rural Church, 2.
66.....	Rural Church and Rural Sociology, 4⅔–2.
67.....	Rural Church Administration, 2; Rural Community, 2; Rural Social Engineering, 2; Rural Life Seminar, 2; Rural Church School, 2.
68.....	Rural Sociology, 3; Rural Church Administration, 4; Rural Church, 2.
69.....	Country Church and Rural Problems, 2; Christian Church and Rural Life, 2; Rural Pastor and Community Church, 2; Rural Church Methods, 2; Seminar, 2.
70.....	Rural Church, 1⅓; Village and Town Church, 1⅓; Rural Church Problems, 2⅔; Methods, 1⅓; Seminaries, 2⅔. (Also Rural Social and Economic Problems Seminar, 6–10; Rural Sociology, 3, at Northwestern University.)
71.....	Church and Rural Problems, 2.
72.....	Rural Church and Rural Sociology, 4–2.
73.....	Rural Sociology, 2.
78.....	Rural Church, 2; Rural Church and Community Life, 2; Social Approach to the Problems of the Rural Church, 2. (Also Rural Sociology, 2, in College of Arts and Science.)
80.....	Rural Church and Community.
88.....	American Country Life, 1.
100.....	Rural Problems.
101.....	Rural Church and Community.
110.....	Social Christianity in Urban and Rural Communities, 2.
117.....	Church and Community, 3.
123.....	(Rural Church, 1, at Pacific School of Religion.)
124[3].....	Rural Sociology, 2.
125.....	Rural Church, 1.
128.....	Church and Rural Problems, 1⅓.
129.....	Rural Social Development, 3.[4]

Seminary	*Courses and Semester Hours*
131.....	Church and Country Community, 2; Problems of the Rural Church, 1; Rural Sociology and Economics, 4; Practicum, Rural Social Survey, 4; Practicum, Rural Community, 4; Organization, 4 (at Teachers College, Columbia University).
132.....	Rural Sociology and Country Church, 2; Community Activities of Country Church and School, 2.

[1] Sixty-seven of the 103 seminaries considered advertised no courses dealing with the rural church. The offerings listed may not account for all the opportunities in affiliated institutions. See Table A for names of seminaries.

[2] Data for 1921-1922.

[3] Data for 1920-1921.

[4] Course open to students of the Episcopal Theological School at Cambridge.

TABLE F—THE CHURCH AND INDUSTRY MATERIAL ADVERTISED BY 103 SEMINARIES, 1922–23[1]

SEMINARY	*Courses and Semester Hours*
5.....	Advanced Labor Economics (Seminar), 2.
10.....	Function of the Church in Industry, 2⅔ (major).
13.....	The Church and Labor, 2.
15.....	Christianity and the Problems of Industry, 3.
27.....	Trade Unionism and Allied Problems, 3; Problems of Labor, 3.
30.....	Church and Industrial Reconstruction, 2⅔ (1 major).
31.....	Seminar in the Labor Problem, 1.
35.....	Industrial Service, 2; The Labor Problem, 3; Industrial Hygiene and Sanitation, 2.
40.....	The Labor Movement, 1.
45.....	Christian Ethics and Industrialism, 2.
69.....	The Church and the Present Industrial Situation, 2.
70.....	(Trade Unionism, 3; Labor Conditions and Labor Legislation, 3, at Northwestern University.)
73.....	The Church and Industrial Relations, 2.
88.....	(Social Aspects of Labor, 1; Labor and Labor Problems at Washington University.)
101.....	Radical Social Reformers, 2; Present Day Social Problems, 2.
106.....	(Unemployment and Related Problems of the Working Classes, 3; Trade Unionism and Allied Problems, 3; Problems of Labor, 3, at Harvard University.)
107.....	Christian Programs for Industrial Reconstruction, 3.
115.....	Labor Problems, 3.
128[2].....	Church and Industrial Problems.
129.....	Unemployment and Related Problems of the Working Classes, 3; Trade Unionism and Allied Problems, 3.
131.....	Industrial Problems, 2.
132.....	Christian and Social Democracy, 2.

[1] Eighty-two of the 103 seminaries considered advertised no courses dealing with the church and industry. The offerings listed may not account for all the opportunities in affiliated institutions. See Table A for names of seminaries.

[2] Data for 1921-1922.

TABLE G—MISSIONS: MATERIAL ADVERTISED BY 103 THEOLOGICAL SEMINARIES, 1922–23[1]

Seminary	*Courses and Semester Hours*
2[2].....	History of Missions, 2; Science of Missions, 2; Study of Fields, 2.
4.....	History of Missions, 1 unit in Preparatory Department.
5.....	History, Theory and Practice of Baptist Foreign Missions, 1.
7[2].....	Historical Introduction to Christian Missions, 2; Practical Missions, 2. (There is also a series of lectures given each year.)
8.....	History of Protestant Missions, 1; History of Baptist Missions, 1; Missionary Administration, Home and Abroad.
10.....	Problems and Methods of Missionary Expansion, 2⅔ (1 major); Missionary Research, 2⅔; Technique of Missions, 2⅔; Christianity and Other Agencies of World Civilization, 2⅔; Missionary Expansion during the First Eighteen Centuries, 2⅔; History of Missions from close of 18th Century, 2⅔; Christianity in Japan and Korea, 2⅔; Christianity in China, 2⅔; Christianity in India, 2⅔; Latin America, 2⅔; Christianity and Political Movements in the East, 2⅔.
11[2].....	Missions and Baptist History, 6.
12.....	History of Missions; Missionary Problems at Home and Abroad; World Relationships of Missions; Making of a Mission Church; Special Study of Baptist Mission Fields.
13.....	Missions and Politics in the Far East, 1⅓ (2 term hours); Missions in Africa, ⅔; Missions in Latin America, ⅔.
14.....	History of Missions, 2; Principles and Problems, 1.
15.....	The Development of Protestant Missions, 3; Contemporary Protestant Missions, 3.
16.....	Christian Missions, 4.
17.....	Survey Course of Home and Foreign Missions, 4; Missionary Problems, 2; Missions Seminarium, 2 (special courses arranged).
20.....	Missions (Argentine Republic), 1; Missions (Africa), 1.
21[3].....	Survey of Missions, 2⅔ (1 major); Pastor and Missions, 1⅓; Missions of Church of the Brethren, 2⅔; Missionary Methods, 1⅓; Missionary Linguistics, 1⅓.
22.....	Missions (India and China); Missions (Africa and South America); Near and Middle East; Home Base.
23[2].....	United Brethren Missions; Christian Missions; Modern Missions; American Mission Fields.
24.....	Missions, 3.
27.....	(Introduction to Christian Mission, 3, at Episcopal Theological School.)
30[2].....	Missionary Expansion during First 18 Centuries, 2⅔ (1 major); Missions in 19th Century, 2⅔; Japan and Korea, 2⅔; China, 2⅔; India, 2⅔; Near East and Mohammedan Lands, 2⅔; Latin America, 2⅔; Problems and Methods, 2⅔; Technique, 2⅔; Christianity and Other Agencies of World Civilization, 2⅔.
31.....	Missionary Sociology, 1; (History of Missions, 2; Methods of Missions, 2; Situation in the Non-Christian World, 1; Missions Seminar; Missionary Practice, 4; Advanced Missionary Practice, 3 to 6; Personal Relations of the Missionary, 1, at Kennedy School of Missions).

TABLE G—*Continued*

SEMINARY	*Courses and Semester Hours*
32.....	Modern Missions, 2.
33.....	History of Missions in Asia, 2; Problems of Asiatic Christianity, 2. (Other courses as needed and courses in University.)
34[2].....	Missions (History and Philosophy, Present Day, Congregational), 2⅔.
35.....	History of Expansion of Christianity, 4; History of Christianity in India, 4; History of the Christian Church in China, 4; Survey of Foreign Mission Problem of the Church, 2; Near East as a Mission Field, 2; India as a Mission Field, 2; the Junior Mission, 1; Missionary Education, 2; Missionary Practice, 1.
37.....	Great Mission Fields, 2; Home Base of Missions, 2; History of Christian Missions, 4.
42.....	History and Science of Home and Foreign Missions; Inner Missions.
47[2].....	Foreign Missions; Inner Missions.
49[2].....	Missions.
54.....	Missions, 6.
61.....	History of Missions; Foreign Missions; Inner Missions.
62[3].....	Science of Missions, 1.
66.....	History of Christian Missions, 2⅔; Mennonite Church and its Missions, 2⅔; Mission Principles and Methods, 2⅔.
67.....	Missionary Principles and Methods, 4; Social Aspects of Foreign Missions, 4; History of Missions, 4; China as a Mission Field, 2; India as a Mission Field, 2.
68.....	Historic and Social Significance of Missions, 2.
69[2].....	Introduction to Study of Christian Missions, 2; China as a Mission Field, 2; Japan as a Mission Field, 2; Missionary Expansion of Christianity, 4; World Politics and Christian Missions, 2.
70.....	Introduction to Missions, 2⅔; Missionary's World View, 2⅔; Missionary's Approach to the Non-Christian Mind, 1⅓; Christian Missions in Theory and Practice, 1⅓; Church on the Mission Field, 2⅔; (Missions and World Movements, 2; Missions and Social Progress, 2; Early Expansion of Christianity, 3; Modern Expansion of Christianity, 3, at Northwestern University).
72.....	Great Missionary Leaders of History, 2; Modern Conditions in the Mission Field, 2.
73[2].....	Introductory Study of Early Missions, 3; Introductory Study of Modern Missions, 3; Development of Christian Missions, 2; Graded Missionary Program for the Local Church, 4; Modern Missions in the Orient, 2.
77.....	History of Missions, 3⅓ (1 major); Missionary at Work, 1⅔; Missionary Apologetics, 1⅓.
78.....	Problems of the Far East, 2; Science of Missions, 2; Latin American Problems, 2; Christianity in Latin America, 2.
80.....	History of Missions; Missionary Problems.
85.....	Missions, 2.
86.....	History of Missions, 6 weeks.
88.....	History of Missions, 1; Missionary Problems, 1.
90.....	History of Missions, 2; Principles of Mission Work, 2.

TABLE G—*Continued*

Seminary	*Courses and Semester Hours*
91[2].....	Survey of Christian Missions, 2.
92.....	Missionary Administration, 1⅓ (Lectures each year); History of Missions, 1⅓.
93[2].....	Missions, 4.
94.....	Missionary Message, 2; Problems and Methods of Modern Missions, 2; Great Mission Fields, 2.
95[2].....	History of Missions, 2; Methods, 2; Missionary Biography, 2.
96.....	Modern Missions, 1; Lectures on Missions.
97.....	Missions, 6.
99.....	Missions, 3 years.
101[2].....	Christian Missions in The Modern Period, 1.
105[2].....	History of Christian Missions, 2; Modern Missions, 2.
106.....	Introduction to Christian Missions, 3.
107.....	History of Christian Missions, 3; Missionary Biography, 3; The Church's Agencies, 3.
108.....	History of Missions, 1.
109[2].....	Christian Missions, 1 year.
110.....	History of Christian Missions, 2.
111[2].....	Christian Missions (History, Extent, Methods).
113.....	Missions, 2.
115.....	Missionary Science.
116[2].....	Missions, Africa, South America, Korea, 1; China, India, Japan, Arabia and United States, 2.
117.....	History of Missions, 1.
118[2].....	Reformed Church Mission Fields, 2; History of Modern Missions, 2; History of Reformed Foreign Missions.
125.....	Home and Foreign Missions, 1.
128.....	Missions in India, 4; Missions in China and Japan, 4; Africa; Missions Normal Course, ⅔ or 1⅓.
129.....	Expansion of Christendom, 3; History of Christian Missions, 3; (Introduction to Christian Missions, 3, at Episcopal Theological School).
130.....	Modern Missions, 2.
131.....	Development of a Mission Church, 2; Foreign Task of the Church, 2; Mission Principles and Methods, 2; Social Aspects of Foreign Missions, 2; Problems of Racial Contact, 2; Social Institutions and Organizations, 2; Seminar, 2; History of Christian Missions, 2; Problems of Modern Missions in China, 2; Modern Missions in India, 2; Latin America, 2; (Problems in Missionary Education, 3, Teachers College, Columbia University).
132.....	History of Missions, 2.

[1] Thirty of the 103 seminaries considered advertised no courses dealing with missions. See Table A for names of seminaries.
[2] Data for 1921-1922.
[3] Data for 1920-1921.

TABLE H—EVANGELISM: MATERIAL ADVERTISED BY 103 THEOLOGICAL SEMINARIES, 1922–23[1]

SEMINARY	*Courses and Semester Hours*
5.....	Principles and Methods of Evangelism, 1.
7[2].....	Evangelism, 2.
8.....	Evangelism, 2.
10.....	Evangelism, 1⅓ (minor).
12.....	Evangelism, 4.
13.....	Personal Evangelism, ⅔ (1 term hour).
14.....	Evangelism, 4.
16.....	Evangelism.
17.....	Evangelism, 8 (2 courses).
22.....	Soul Winning.
30[2].....	Evangelism, 1⅓ (minor).
31.....	Personal Evangelism, 1; Bible and Personal Evangelism, ½; Clinic, ½ (10 exercises).
34[2].....	Evangelism, ⅔ (1 quarter hour).
35.....	Public Evangelism, 2; Personal Evangelism, 2; Evangelization of Social Groups, 2.
50.....	Evangelistics.
53[2].....	Evangelistics, 4.
56[2].....	Evangelistics, 2.
67.....	Constructive Evangelism, 4; Field Work in Evangelism, 2; Personal Evangelism, 2.
70.....	Evangelism, 2⅔; Constructive Evangelism, 1⅓; Home Mission Field, 2⅔.
72.....	Evangelism in the Life of the Church, 1; Personal Evangelism, 1.
77.....	Evangelism, 1⅔.
78.....	Educational Evangelism, 2; Personal and Pastoral Evangelism, 2.
88.....	Evangelism, Its History, Truths and Methods, 1.
95.....	Evangelism, 2.
100.....	Pastoral Evangelism (Included in Pastoral Theology for Senior Year); Practical Evangelism.
128[2].....	Evangelism, 2⅔; Personal Evangelism, 2
132.....	Evangelism, 2.

[1] Seventy-six of the 103 seminaries considered advertised no courses in evangelism. See Table A for names of seminaries.
[2] Data for 1921-1922.

TABLE I—RELIGIOUS EDUCATION MATERIAL ADVERTISED BY 103 THEOLOGICAL SEMINARIES, 1922-23[1]

SEMINARY	*Courses and Semester Hours*
1.....	Sunday School Organization and Methods.
2[2].....	Teacher Training, 2.
5.....	Child Development, 1; Sunday School Efficiency, 1; Principles and Organization of Religious Education, 1; Principles and Methods of Young People's Work, 1; Introduction to Religious Education, 3; Organization of Religious Education, 3; (Theory of Education Seminar, 4; Moral Education, 2; Society and Education, 2; Community Recreation, 6; Principles of Social Organization in Secondary Education, 2; Supervision of Social Organization and Control in Secondary Schools, 2; at University of California and at Berkeley Y. M. C. A.).
7[2].....	Principles of Psychology, 3; Special Studies in Psychology of Religion, 3; The Sunday School, 2.
8.....	Agencies of Religious Education, 1; Religion of Childhood and Youth, 1.
10.....	Principles of Religious Education,[3] 2⅔ (major); Materials of Religious Education,[3] 2⅔; Materials of Religious Education, 2⅔; Methods of Teaching the Bible,[3] 2⅔; Organization of Religious Education,[3] 2⅔; Religious Education of the Adult,[3] 2⅔; Religious Instruction and Public Education,[3] 1⅓; Methodology of Religious Education, 2⅔; Education and Worship,[3] 1⅓; Missionary Education of the Church, 1⅓; Church School Curriculum, 2⅔; Problems of Religious Education,[3] 2⅔; Church and the Young People,[3] 2⅔; Agencies for Religious Education in Chicago, 2⅔; Teaching Values of Bible, 2⅔; Psychology of Religious Development, 2⅔; Religion and Adolescence, 1⅓.
11[2].....	Sunday School Pedagogy and Administration, 4.
12.....	Religious Pedagogy, 2; School Administration, 2; Ancient and Mediæval Religious Education, 3; Modern Religious Education, 3.
13.....	Psychology of Religion; Principles of Education, 1⅓ (2 term hours); Church School, 1⅓; Use of Old Testament in Religious Education, 1⅓; Prayer and Worship, 1⅓; Use of the Story in Religious Education, 1⅓; Supervision in Religious Education, 1⅓; Problems in Psychology of Religion, 1⅓; Psychology of Childhood, 1⅓; Psychology of Adolescence, 1⅓; Primary Methods, 1⅓; Junior Methods, 1⅓; Young People's Work, 1⅓; Pageantry and Dramatization, 1⅓; Handwork, 1⅓; Use of New Testament in Religious Education, 1⅓.
14.....	Religious Pedagogy, 2⅔.
15.....	Principles, Methods and Materials of Religious Education, 3; Adolescence and Religious Life, 3; Current Extensions of the Church School, 3.
16.....	Sunday School Pedagogy, 4.
17.....	Introduction to Religious Education, 2; Principles of Religious Education, 2; Methods in Religious Education, 2; Administration, 2; Vocational Aspects of Religious Education, 2; Elementary Religious Education, 4; Adolescent Religious Education, 4; Special Tasks in Religious Education, 2;

TABLE I—*Continued*

SEMINARY	*Courses and Semester Hours*
	Week-Day Religious Education, 2; History and Materials of Religious Education, 2; Records and Publicity in Religious Education, 2; Religious Education Seminarium, 2½; Religious Education Observation; Religious Education Practice; Preparatory Psychology, 2.
20.....	Child Psychology, 8; Religious Pedagogy, 8; Aims and Principles, 6; Organization and Administration, 6; Psychology of Religious Expression, 4.
21[3].....	Philosophy and Psychology of Christian Experience, 2⅔ (major); Pedagogy of Jesus, 2⅔; Organization and Management of Religious Education, 2⅔; Religious Pedagogy, 2⅔; Educational Psychology, 2⅔; Psychology of Religion, 2⅔.
22.....	Christian Education; Religious Pedagogy; Sunday School Administration; Introductory Religious Education; General Psychology; Psychology of the Christian Life; Principles of Education; Story Telling; Educational Psychology; History of Education; Lesson Planning and Methods; Child Psychology; History of Christian Education; Practice Teaching; Adolescent Psychology; Master Teacher and Teaching; Applied Psychology; Principles of Religious Education; Modern Problems in Religious Education; Sunday School Efficiency.
23[3].....	General Psychology; Psychology of Childhood; Genetic Psychology; Principles and Methods of Religious Education; History of Religious Education; Materials; Psychology of Religion; Genetics; Sunday School Organization, Equipment and Management; Philosophy of Religious Education.
24.....	Religious Education, 6.
26[3].....	Preparation for Sunday School Work, 1 year.
27.....	(Religious Education, 3, Episcopal Theological School.)
29.....	Church School.
30[3].....	Principles of Religious Education,[4] 2⅔ (major); Organization,[4] 2⅔; Materials, 2⅔; Organization of Church School,[4] 1⅓; Agencies for Religious Education in Chicago, 2⅔; Background and History of Christian Education before Reformation,[4] 2⅔; History of Christian Education in Modern Period,[4] 2⅔.
31.....	Principles of Religious Education, 3; Principles of Teaching, 3; Organization of Religious Education, 2; History of Education, 3; Teacher Training, 1. (Story Telling in Religious Education, 1; Girl in her Teens, 1; Elementary Psychology, 3; Genetic Psychology, 3; Educational Psychology, 3; Psychology of Religion, 3; Mental Tests, 3; Principles of Religious Education, 3; Principles of Teaching, 3; Organization of Religious Education, 2; Teacher Training, 1; Adolescence, 1; Missionary Education in the Church School, 1; Investigation and Essay, 4; Practice in Religious Education, 4-8; Elementary Departments of Church School, 2; Guidance of Play, 1, at School of Religious Pedagogy).
32.....	Religious Education in the Church, 2; Psychology of Religion, 2; Principles of Religious Education, 2; Special Problems, 2.
33.....	Introduction to Religious Education, 3; Organization, 3; Modern Church School (Elementary), 2 or 3; Modern

TABLE I—*Continued*

Church School (High School, Young People and Adults), 2 or 3; Research, 1 or 2; Seminar, 4.

34[3]..... History and Principles of Religious Education, 2⅔; Materials of Religious Education, 2⅔; Organization, 1⅓; Psychology of Religion, 1⅓.

35..... Psychology of Religion, 4; Psychological Principles of Moral and Religious Education in Childhood, 2; Moral and Religious Education in Adolescence, 2; Theory of Religious Education, 4; History of Religious Education, 4; Religious Education Seminar, 4; Interviewing and Charting of Boys and Men, 2; Men's Club in the Church, 1; Leadership of Voluntary Discussion Groups, 2; Teaching of Bible in the Curriculum, 2; Organization of Religious Education, 4; Materials of Religious Education, 2; Methods of Religious Education, 2; Analysis and Educational Use of Biblical Material, 2; Educational Aspects of Worship, 2.

37..... Philosophy of Religious Education, 2; Curriculum of Religious Education, 2; Organization and Administration of Religious Education, 2; History of Religious Education, 2; Survey of Agencies of Religious Education, 2; Special Methods in Teaching Religion, 2; History of Religion, 4; Psychology of Religion, 2; Observation and Practice Work, 2; Survey of Religious Education in the Local Church, 2.

38[3]..... Principles, Materials and Organization, 4; Introduction to Psychology of Religion, 2.

39..... Catechetics, 6; (History of Education, 3; Principles and Methods of Religious Education, 6, at St. Louis Community Training School).

42..... Sunday School Work; Catechetics.

45..... Catechetics, 2; Christian Pedagogy, 2.

47..... Catechetics; Home Missions and Sunday School Work.

49[3]..... Catechetics.

50..... Catechetics.

51..... Catechetics, 1; The Sunday School.

52..... Pedagogics and Catechetics, 4.

53[3]..... Catechetics, 2.

56..... Catechetics and Sunday School Work, 2.

57..... Catechetics, 4.

58..... Catechetics.

64..... Practice School, 2; Necessity of Church Schools, Catechetics, etc., 6.

66..... Psychology of Religion, 2⅔; Principles of Religious Education, 2⅔; Church School, 2⅔.

67..... Psychology of Religion, 4; Principles of Moral and Religious Education, 4; Organization and Administration of City Schools of Religion, 2; Religion of Childhood and Adolescence, 4; Organization and Curriculum of Church School, 4; Surveys and Measurements in Religious Education, 2. (Psychology, 6; Introduction to Educational Psychology, 4; Principles and Methods of Instruction, 4; Story Telling in Religious Education, 1; Psychology of Public Presentation, 2; Educational Psychology, 4; Mental Tests and Educational Measurements, 2; Mental Diagnosis, 4; Methods of Teaching English to Foreigners, 1; Organization and Administration

of Moral and Religious Education, 2; Curriculum and Program of Church School, 2; Student Life, its Psychology and Regimen, 2; Student Activities in Church and Social Work, 2; Leadership of Girls and Young Women, 2; Vocational Guidance in Church and Social Work, 4; Principles and Methods of Sunday School Association Work, 3; Organization and Administration of Religious Education in Local Church, 3; Kindergarten Department of Church School, 4; Primary Department of Church School, 4; Junior Department of Church School, 2; Practice Teaching, 2; Supervision of Elementary Grades, 2; Organization of Young People's Work, 2; Administration of Young People's Work, 2; Organization and Administration of Community Young People's Work, 2; Adolescent Curricula, 2; Adolescent Environment, 2; Seminar in Adolescent Religious Education, 4; Field Promotion of Young People's Work, 1, at School of Religious Education and Social Service.

68..... Principles of Religious Education, 3.

69[2]..... Religious Psychology, 4; Church School, 4; Genetics, Child Psychology and Adolescence, 4; Seminar, 2; Principles, 1; Scientific Method and Experimentation for Religious Workers, 4.

70..... Introduction to Study of Religious Education, 2⅔; Pastor and the Sunday School, 1⅓; Human Nature and its Remaking, 1⅓; Organization of the Educational Program of the Church, 1⅓; Management and Supervision of the Church School, 1⅓; Recreational Leadership, 1⅓; Teaching Religion, 2⅔; Curriculum of Religious Education, 2⅔; Psychology of Religious Development, 1⅓. (History of Religious Education, 3; Religious Education of Children, 3; Religious Education of Adolescents, 3; Curriculum of Moral and Religious Education, 3; Content and Organization of Present Curricula, 3; Method in Teaching Religion, 3; Special Methods, 2; Advanced Principles of Religious Education, 3; Principles and Methods of Recreational Leadership, 3; Organization and Administration of a National Program of Religious Education, 3; Organization and Administration of Religious Education, 3; Organization and Supervision of the Church School, 3; Psychology and the Religious Life, 3; Problems in Religious Psychology, 3; Seminar in Administration Problems, 4, at Northwestern University).

71[2]..... History of Moral and Religious Education, 2; Religion of Childhood and Adolescence, 2; Principles of Moral and Religious Education, 4; Materials of Religious Education, 4; Seminar, 2; Psychology of Religion, 2.

72..... Religious Education, 2; Organization and Administration of Religious Education, 2; Psychology of Religion, 2; Psychology of the Christian Life, 2.

73..... Principles and Program of Religious Education, 3; Principles of Teaching Religion, 3; Seminar for Directors of Religious Education, 4; Seminar in the Problems of Religious Education, 4.

77..... Theory of Religious Education, 1⅔; Sunday School, 1⅔; History of Religious Education, 1⅔; Psychological Basis of

TABLE I—*Continued*

Religious Phenomena, 1⅔; Psychology of Religion, 3⅓; Seminar in Psychology of Religion, 3⅓; Religion of the Child, 1⅔; Religion of the Adolescent, 1⅔; Religion of the Adult, 1⅔; Practice of Religious Education, 3⅓; Boy and the Church, 1⅔; Materials of Religious Education, 1⅔; Social Theory of Religious Education, 3⅓; Introduction to Religious Education, 2; Religious Characteristics of Children, 2; Teaching Teachers of Religion, 1⅓; Religious Education and Adolescent Problems, 1⅓; Organization and Administration of Religious Education, 2; the Church as Education, 2; Religious Education in the Family, 2; Weekday Religious Education, 2; Worship as a Factor in Religious Education, 2.

80..... Psychology of Childhood; Psychology of Religion; Principles of Religious Teaching.

85[2]..... Religious Education and the Sunday School, 2.

86..... Religious Education and Psychology of Religion, 12.

88..... (Introduction to Religious Education, 1⅓; Educational Significance of the Stages of Individual Development, ⅔; Principles of Religious Education, 2; Principles and Methods of Teaching, 2; Story Telling in Morals and Religions, 1; Practice in Teaching and Class Management, 1 or 2; Organization and Administration of Religious Education in Local Church, 2; Organization and Administration of Children's Division of Sunday School, 2; Practice in Administration of Religious Education, 1 to 6; Curriculum of Religious Education, 2; Methods and Materials for Use in Primary Department, 1; Methods and Materials for Use in Cradle Roll and Beginners' Department of Church School, 1; Methods and Materials for Use in Junior Department, 1; Missionary Education in the Church, 1; History of Education, 3; Training of Teachers of Religion, 3; Problems in Religious Education, 3; Seminar in Religious Education, 4; Agencies of Moral and Religious Education Outside the Church, 1⅓; Community Organization for Religious Education, ⅔; Boy Scout Leadership, 1; Practice in Boy Scout Leadership, 1 to 2; Group Work with Boys, 2 to 10; Gymnasium Work with Boys, 2 to 4; Girl Scout Leadership, 1 to 2; Practice in Girl Scout Leadership, 2 to 4, at School of Religious Education.)

90..... (Principles of Religious Education, 3; Methods in Religious Education, 3; Religious Education Administration, 4; Social and Recreational Church Work, 2; Church and Religious Music, 2, in College of Liberal Arts.)

91[2]..... Sunday School Methods and Pedagogy, 2.

92..... Principles of Religious Education, 1⅓ (minor); Organization and Administration of Religious Education, 1⅓; Materials of Religious Education, 1⅓; Psychology of Religious Development, 1⅓; Psychology of Religion, 2⅔; Sunday School Survey, 1⅓.

95..... Religious Pedagogy and Sunday School Work, 2.

96..... Psychology of Childhood and Adolescence, 2; Organization and Administration of Religious Education, 2; Principles and Methods, 2; Psychology of Religion, 2.

100..... Sabbath School Pedagogy; Pastor in the Sabbath School.

APPENDICES

101..... Religious Education, 1; Psychology of Religion.
105[2]..... Religious Pedagogy (elementary course), 2; Advanced Course, 2.
106..... Introduction to Religious Education, 3. (Principles and Methods of Religious Education, 3, at Harvard Theological School.)
107..... Pedagogy, 3; New Aspects and Applications of Educational Principles, 3.
108..... Religious Education, 6.
109..... Religious Pedagogy, 2.
112..... Religious Pedagogy, 2.
113..... Religious Education, 4.
115..... Catechetics, 1.
118..... Religious Pedagogy, 3.
119..... Gemeindearbeit, Sonntagsschule, Katechismus, Unterricht, 4.
123..... (Introduction to Religious Education, 3; Organization of Religious Education, 31; Modern Church School, elementary division, 2 to 3; Young People's and Adult, 2 to 3; Research, 1 or 2; Seminar, 4, at Pacific School of Religion and Department of Education, University of California.)
124..... Sunday School Methods, Organization and Administration; Religious Pedagogy.
125..... Religious Pedagogy, 2; Practical Sunday School Teaching, 2; Applied Religious Psychology, 3.
128..... Pedagogy, 4; Religious Pedagogy, 1; Church School Methods, 1⅓; Church School Methods, 2⅔; Individual School and Sunday School Association; Cradle Roll and Home Department; Beginners and Primary Methods; Junior Methods; Girls of Intermediate and Senior Departments; Adult and Organized Classes for Women; Work with Boys and Men.
129..... (Introduction to Religious Education, 3; Principles and Methods of Teaching, 3, at Episcopal Theological School.)
130..... Aim of Religious Education; Historical Studies in Religious Education; Philosophical and Psychological Studies in Religious Education; Studies in Religious Pedagogics.
131..... Introductory Course, 4; History of Christian Education, 2; Educational Currents of the Present, 4; Curriculum of the Church School, 2; Criticism and Supervision of Religious Instruction, 2; Religious Life of Children and Youth, 2; Organization and Administration of Religious Education, 2; Special Methods with Adolescent Pupils, 2; Seminar in Religious Education, 4; Introduction to Psychology of Christian Life, 2; Psychological Theories of Religion, 4; Seminar in Psychology of Religion, 4.
132..... History of Religious Education, 2; Principles of Religious Education, 2; Agencies and Methods, 2; Psychology of Religion, 4; Jesus as a Teacher, 2; Genetics, 2.

[1] Twenty-three of the 103 seminaries considered advertised no courses in religious education. See Table A for the names of seminaries.
[2] Data for 1921-1922.
[3] Course open to students in Chicago Theological Seminary (30). See note 4.
[4] Course open to students of School of Divinity, University of Chicago (10). See note 3.

TABLE J—COURSES AND SEMESTER HOURS ADVERTISED BY DEPARTMENTS OF SYSTEMATIC THEOLOGY IN TWO GROUPS OF SEMINARIES

1. Northern Convention Baptist

Berkeley Baptist Divinity School, 1922-23.
Prescribed: Prolegomena, 2; Theism, 3; Anthropology, 2; Redemption, 2; History of Theological Thought, 2; Theology in 19th Century, 2; Theology of the Social Gospel, 2.
Elective: Theology of Social Gospel, 1; Personality, Its Relation to Theology and Experience, 2; Types and Trends in Theology, 4; University Courses in Department of Philosophy.

Bethel Theological Seminary, 1921-22.
Dogmatics (including Introduction and Theology Proper, Biblical Anthropology, Objective and Subjective Soteriology, Eschatology). Christian Ethics; Practical Theology; Homiletics; Church Polity; Pastoral Duties; Sociology; Religious Pedagogy; Philosophical Propædeutic; (Psychology and Logic).

Colgate Theological Seminary, 1922-23.
Prescribed for B.Th. Degree: History of Doctrine, 5; Systematic Theology, 5; Christian Ethics, 3.
Elective: The Atonement, 2; The Scriptures, 2; Reconstruction in Theology, 2.

Crozer Theological Seminary, 1922-23.
Prescribed: Fundamental Theology, 3; Theology Proper, 3; Anthropology, 3; Person of Jesus Christ, 3; Jesus Christ and Salvation, 3; Christian Doctrine of Things to Come, 3.
Prescribed for Diploma: Introduction to Philosophy, 2; History of Philosophy, 2.
Elective: Christian Doctrine of Immortality, 3.

Divinity School of the University of Chicago,[1] 1922-23.
Prescribed: Introduction, 2⅔; Sin, Salvation, Person and Work of Christ, 2⅔; The Christian Life, 2⅔.
Elective: Outline of History of Doctrine, 2⅔; Outline Course in Comparative Theology, 2⅔; Types of Contemporary Theology, 2⅔; Christian Origins: Formative Concepts of Christian Theology, 1⅓; History of Dogma, 8; History of Idea of God, 2⅔; History of Doctrine of Salvation, 2⅔; Theological Encyclopedia and Methodology, 2⅔; Christian Doctrine of God, 1⅓; Christian View of Man and Sin, 1⅓; Person and Work of Christ, 2⅔; Christian Doctrine of Salvation, 1⅓; Doctrine of Kingdom of God, 1⅓; Social Theology, 2⅔; Christian Doctrine of Atonement, 2⅔; Christian Ethics, 1⅓; History of Christian Ethics, 2⅔; Christian Theology in Relation to Modern Science, 2⅔; Christian Theology in Relation to Modern Philosophical Ideals, 2⅔; Christian Ethics in Relation to Modern Social and Ethical Movements, 2⅔; History of Doctrine of Immortality, 2⅔; Conception of God in Modern Thought, 2⅔; Doctrine of the Trinity, 2⅔; History of Doctrine of Atonement, 2⅔; Use of Scripture in Modern Theology, 2⅔; Problem of the Supernatural, 2⅔; Fundamental Problems in Modern Theology, 2⅔.
Elective Courses offered by Chicago Theological Seminary: Comparative Christian Beliefs of Today, 2⅔; History of Christian Doctrine, 8; Theology of Schleiermacher, 2⅔; History of American Theology, 2⅔; History of Mysticism, 2⅔; History of Idea of God, 2⅔; Chief Problems and Types of Defences of Christianity, 2⅔; Modern Religious

TABLE J—*Continued*

Cults, 2⅔; Christian Ideals Related to Ideals of Philosophical Ethics, 2⅔.

Elective Courses offered by Western Theological Seminary: Outline Course in Apologetics, 2⅔.

Elective Courses offered by Ryder Divinity School: History of Doctrine among the Universalists, 2⅔; Liberal Movement in Modern Theology, 2⅔.

Elective Courses offered by Disciples Divinity House: Development of Thought among Disciples, 2⅔; Problems of Doctrinal Readjustment, 2⅔.

Kansas City Baptist Theological Seminary, 1922-23.

Prescribed: Fundamentals of Faith, 3; Christian Evidences, 3; Systematic Theology (including Scriptures a Revelation from God, Existence and Attributes of God, the Trinity, purposes of God and His works as seen in the creation, etc., Doctrine of Man: Creation, sin, fall, etc., Christ: Person, humanity, divinity), 3; Systematic Theology (including Doctrines of Grace: election, regeneration, repentance, etc., The Church, Things to Come), 3; Christian Ethics, 2; New Testament Theology, 2; Apologetics, 2.

Newton Theological Institution, 1922-23.

Prescribed: Christian Doctrine of Man, 1⅓; Place of Jesus in Christian Theology, 2; Christian View of Salvation, 2; Christian Conception of God, 1⅓; Christian Ethics, 2; Teaching of Christianity Concerning the Future, 1⅓.

Elective: Religious Aspects of Philosophy, 1⅓; Philosophy of Religion, 1⅓; Contemporary Religious Movements, ⅔; Romanism and Modernism, 1⅓; Theology of the Poets, ⅔; Modern Theologians, 1⅓.

Northern Baptist Theological Seminary, 1922-23.

Prolegomena and Theology Proper, 6; Anthropology, Soteriology, Eschatology, 6.

Rochester Theological Seminary, 1922-23.

Prescribed: Psychology of Religion, 3; Christian Doctrine of Man and His Salvation, 3; Christian Doctrine of God and the World, 3.

Elective: Genesis of Catholic and Protestant Orthodoxy, 3; Christian Atonement, 3; Christian Finality, 3; Genesis of Modern Theology, 3; Representative American Thinkers, 3; Christian Faith and Moral Freedom, 3; Conception of God in Philosophical Idealism, 3; Agnosticism and Belief in Revelation, 3; Science and Religion, 3; Modern Buddhism, 3.

II. Reformed Group[2]

Theological School of the Christian Reformed Church (Calvin College), 1921-22.

Theological Encyclopedia, 4; History of Doctrines, 2; Dogmatics, 18; Ethics, 4.

Theological Seminary of the Reformed Church in America, 1921-22.

Theological Encyclopedia (10 weeks) and Non-Christian Religions (13 weeks), 4; Symbolics (3 weeks), Apologetics and Dogmatics (30 weeks), 6; Ethics, 2; Dogmatics, 6.

Western Theological Seminary (Reformed in America), 1921-22.

Junior Class: Encyclopedia and Methodology; Authority; Doctrine of God; Creation of Universe.

Middle Class: Divine Government; Creation of Man; Person and Work of Christ; Person and Work of Holy Spirit in Creation and Redemption; Doctrine of Salvation; The Church.

TABLE J—*Continued*

Senior Class: Doctrine of Last Things; Christian Ethics Confessional Theology; Review of Dogmatic Theology.

Graduate Work for B.D.: Doctrine of Trinity; Atonement; Modernism; Non-Christian Religions.

Central Theological Seminary of the Reformed Church in the United States, 1921-22.

Theological Encyclopedia, 2; Apologetics, 1; Heidelberg Catechism, 1; Christian Theism, 1; Anthropology, Christology and Soteriology, 2; Ecclesiology, 1; Eschatology, 1.

Mission House of Reformed Church in the United States, 1921-22.[3]

Einleitung in die theologische Wissenschaftung, 3; Dogmatic (Einleitung, Quellen, Gottesbegriff, göttliche Offenbarung), 1; Symbolik, 1; Dogmatic; Lehre von Gott, gottlichen Eigenschaften, Verhältnis Gottes zur Welt, die Dreieinigkeit, Lehre von den Engeln, Anthropologie Hamartologie, 3; Symbolik, 1; Ethik, 2; Dogmatik; Christologie, Soteriologie, Ekklesiologie, Eschatologie, 3; Ethik, 2; Symbolik, 1.

Theological Seminary of Reformed Church in the United States (Pennsylvania), 1920-21.

Junior Class: Encyclopedia; Heidelberg Catechism; Philosophy of Religion; Introduction to Dogmatics.

Middle Class: Dogmatics: Idea, relations and postulates of Christian Theology; Christian idea of God and Christian view of world; Ethics.

Senior Class: Dogmatics: Man and Sin, Christ and Salvation; Christian Life; Ethics; Religious Education.

[1] Elective courses offered by Garrett Biblical Institute and Western Theological Seminary during the summer are omitted.

[2] All courses appear to be prescribed.

[3] Whether these are year or semester hours is not clear.

APPENDICES

TABLE L—STUDENTS IN THEOLOGICAL SEMINARIES WHOSE HOMES ARE IN FOREIGN COUNTRIES, 1920–21

Country	Total	Number of Students In United States	In Canada
Total	747	602	145
Africa	8	8	—
Albania	1	1	—
Arabia	1	1	—
Armenia	4	4	—
Asia	3	3	—
Australia	8	8	—
Brazil	12	12	—
China	111	111	—
Czecho-Slovakia	12	12	—
Denmark	7	7	—
Finland	4	4	—
France	10	8	2
French Indo-China	1	1	—
Germany	7	7	—
Great Britain	115	40	75
Greece	3	3	—
Holland	6	6	—
Hungary	6	5	1
Iceland	1	1	—
India	51	50	1
Italy	4	4	—
Japan	111	105	6
Korea	26	26	—
Lithuania	1	1	—
Mexico	7	7	—
New Brunswick	4	4	—
Newfoundland	1	1	—
New Zealand	3	3	—
Norway	14	14	—
Nova Scotia	8	8	—
Persia	2	2	—
Peru	1	1	—
Poland	16	16	—
Rumania	2	2	—
Russia	35	35	—
Siam	3	3	—
Siberia	1	1	—
South America	2	2	—
Spain	1	1	—
Sweden	15	15	—
Switzerland	7	6	1
Turkey	4	4	—
United States Possessions	37	28	9
West Indies	10	10	—
Undesignated Foreign Countries	11	11	—
Unknown	50	—	50

TABLE K—RANK OF STATES

State	Population for One Theological Student, Excluding Negroes		Per Cent of Church Membership, Roman Catholic, in 1916[2]	Amount for State Supported Higher Education for Each $1,000 of Wealth, Excluding Normal Schools[3]		Educational Rank by Index Numbers[4]	
	Rank	Number		Rank	Amount	Rank	Number
Texas	1	6,641	22	27	$0.32	36	.41
South Carolina	2	8,024	1	19	.37	48	29
Minnesota	3	8,037	45	16	.38	18	58
Kansas	4	8,425	25	22	.33	25	55
Nebraska	5	8,642	31	23	.33	21	57
Mississippi	6	8,714	4	17	.37	47	30
North Carolina	7	8,831	0	31	.28	44	31
Colorado	8	8,949	41	15	.39	13	59
Iowa	9	9,733	28	30	.28	6	62
Virginia	10	10,049	4	28	.31	39	35
Georgia	11	10,363	2	33	.22	43	33
South Dakota	12	11,167	36	6	.56	26	55
Average	7			22		31	
Illinois	13	11,965	46	40	.15	22	57
Maine	14	12,000	58	29	.29	32	47
Massachusetts	15	12,001	71	20	.34	8	61
Ohio	16	12,049	37	32	.25	11	60
Kentucky	17	12,182	17	34	.22	41	35
Wisconsin	18	12,185	51	12	.48	30	51
Missouri	19	12,798	33	42	.15	31	50
North Dakota	20	13,201	42	35	.22	14	59
Pennsylvania	21	13,668	45	47	.06	20	58
Tennessee	22	13,766	3	9	.53	40	35
New Hampshire	23	13,846	65	13	.46	27	54
Vermont	24	14,097	54	11	.50	29	51
Average	19			27		25	
Maryland	25	14,342	36	41	.15	34	43
Alabama	26	14,766	4	38	.17	45	31
Arkansas	27	15,799	4	43	.14	46	30
California	28	16,165	55	25	.32	2	71
Oklahoma	29	17,021	11	36	.21	33	44
Indiana	30	17,443	23	26	.32	16	59
Florida	31	19,338	8	21	.33	37	38
New Jersey	32	19,361	59	46	.06	4	66
Michigan	33	19,513	48	7	.53	9	60
Oregon	34	20,087	28	18	.37	19	58
New Mexico	35	22,522	85	4	.69	28	53
New York	36	24,551	64	45	.10	12	59
Average	31			29		24	
West Virginia	37	24,593	0	37	.20	38	38
Delaware	38	24,778	35	10	.51	35	42
Washington	39	25,122	34	24	.33	5	64
Connecticut	40	26,050	67	39	.15	10	60
Rhode Island	41	27,473	76	44	.14	24	56
Louisiana	42	29,638	59	48	.05	42	34
Wyoming	43	32,400	32	1	.82	23	57
Arizona	44	37,125	72	2	.78	3	66
Montana	45	39,206	57	8	.53	1	76
Idaho	46	71,978	53[7]	3	.74	17	59
Nevada	47	77,407	65[8]	14	.43	15	59
Utah	48	89,879	92[7]	5	.69	7	61
Average	43			20		18	

[1] Population data from *Fourteenth Census of the United States*, 1920.

[2] United States Department of Commerce, Bureau of the Census, *Religious Bodies, 1916.* Twenty-five per cent. of the membership in the Roman Catholic Church is under thirteen years of age.

[3] United States Department of the Interior, Bureau of Education, *Bulletin No. 41*, 1919.

Number of Persons per Square Mile		*Population for One Foreign Born White*		*Per Cent of Rural Population*		*Population for One Medical Student, Excluding Negroes*[6]	
Rank	*Number*	*Rank*	*Number*	*Rank*	*Per Cent*	*Rank*	*Number*
14	18	18	13	21	68	33	8,214
32	55	2	263	5	83	4	4,901
20	30	41	5	28	56	8	5,068
16	22	16	16	22	65	21	6,274
12	17	23	9	19	69	1	4,051
23	39	3	223	1	87	27	6,943
31	53	1	361	7	81	16	5,829
10	9	25	8	32	52	20	6,264
25	43	22	11	25	64	11	5,215
34	57	9	75	16	71	12	5,393
29	49	4	179	10	75	14	5,566
9	8	29	8	3	84	19	6,180
21		16		16		16	
40	116	36	5	43	32	9	5,098
18	26	31	7	27	61	31	7,530
47	479	47	4	47	5	5	4,907
41	141	24	9	40	36	26	6,752
35	60	8	78	13	74	42	13,889
27	48	34	6	30	53	17	5,905
30	50	15	18	29	53	13	5,552
11	9	40	5	2	86	23	6,469
43	195	32	6	41	36	29	7,402
33	56	5	151	12	74	36	10,595
28	49	42	5	39	37	34	9,427
22	39	27	8	18	69	3	4,098
31		28		28		22	
42	146	17	14	37	40	25	6,614
26	46	6	133	9	78	22	6,319
21	33	7	126	4	83	44	16,619
17	22	39	5	44	32	15	5,711
19	29	10	51	14	73	41	12,390
38	81	14	19	34	49	24	6,541
13	18	13	23	26	63	40	11,818
46	420	43	4	45	22	30	7,461
37	64	38	5	38	39	18	6,134
8	8	30	8	33	50	7	5,022
3	3	19	12	6	82	47	25,739
44	218	45	4	46	17	6	4,971
26		23		28		27	
36	61	12	24	11	75	32	7,870
39	114	20	11	35	46	39	11,737
15	20	35	5	36	45	38	11,120
45	286	46	4	42	32	10	5,190
48	566	48	4	48		28	7,282
24	40	11	40	23	65	35	9,704
2	2	28	8	17	71	46	24,300
4	3	44	4	24	65	48	30,378
5	4	33	6	20	69	45	18,927
6	5	20	11	15	72	37	11,073
1	1	37	5	8	80	43	15,481
7	6	26	8	31	52	2	4,085
19		30		26		34	

[4] Russell Sage Foundation, *Index Numbers of States*, 1918.
[5] *Religious Bodies, 1916.*
[6] Journal of the American Medical Association, August 19, 1922.
[7] Latter Day Saints.
[8] Roman Catholic, 54; Latter Day Saints, 21.

TABLE M—FINANCIAL REPORTS OF THEOLOGICAL

Seminary	Assets: Total	Equipment and Plant: Campus	Equipment and Plant: Buildings	Equipment and Plant: Books	Equipment and Plant: Other or Not Specified	Productive Funds: Endowment	Productive Funds: Other	Indebtedness
1	—	—	—	2	—	—	—	—
2	27	—	—	—	25	2	—	2
4	—	50	100	6	44[2]	—	—	0
5	237	18	109	4	8	80	18	—
7	—	—	—	—	—	—	—	—
8	1,751	—	—	31	200	1,520	—	—
9	30	—	—	1	—	29[5]	—	—
10	—	—	—	—	—	—	—	—
11	—	—	—	3	253[3]	—	—	—
13	—	—	—	—	270[6]	1,042	29	—
14	260[7]	—	250	3	—	—	—	25
15	2,718	—	306	49	29[8]	1,885	449	—
16	2,000	63	205	29	14	1,500	189	—
17	1,477	250	450	8	295	318	156	400
18	—	75	—	—	—	163[5]	—	—
23	1,550	133	800	8	201	270	138	300
24	—	—	—	—	—	86[9]	—	—
26	255	—	—	—	100	155	—	—
27	1,313	—	—	—	302	1,011[5]	—	—
28	89	40	40	6	—	3	—	0
29	578	30	139	33	7	365	4	—
30	1,118	—	75	30	—	878	135	0
31	2,325	135[10]	303	113	6	1,724	44	43
32	—	—	—	—	—	—	—	—
33	911	150	—	30	25	666	40	0
34	121	—	60	11	—	50	—	11
35	—	—	—	—	—	1,356[5]	—	—
36	246	—	—	—	56	130	60	—
37	385[7]	—	—	—	30	289	22	39
38	—	—	—	—	—	75[5]	—	—
39	278[7]	—	56	5	1	129	83	4
41	300	—	—	—	270	30	—	—
42	570[7]	30	285	15	—	193	—	—
43	388	50	98	—	10	190	40	—
44	126	3	40	7[12]	4	72	—	—
45	—	—	—	32[12]	—	455	—	—
46	—	50[5]	—	5	—	—	—	—
47	—	—	—	5	3	—	—	—
48	37	25	10	1[13]	2	—	—	—
49	136	6	60	5	—	65	—	—
51	675	—	—	30	220	417	8	0
52	88	—	60	4	—	20	4	15
58	228	—	70	6	74	78	—	15
62	—	—	3	—	—	—	—	—
63	—	—	—	15	—	—	—	—
66	98	—	20	5	1	22	50	0
67	1,065	0	350	15	—	700	—	—
69	2,296	103	1,113	138	51	869	22	47
70	1,358[7]	—	—	—	—	1,184[5]	—	—
71	513	50	145	20	11	287	—	—
72	65	—	20	10	—	30	5	—
73	143	—	33	34	55	22	—	—
74	—	—	—	8	—	75[5]	—	—
75	41	—	24	3	3	11	—	—
76	160	50	55	5	—	50	—	20
77	—	—	—	—	—	500	—	—
78	212[7]	—	—	—	—	75	—	—
80	181	10	140	3	—	28[5]	—	—

SEMINARIES IN THOUSANDS OF DOLLARS, 1920–21 [1]

EXPENSES							INCOME					
Total	Administration	Promotion	Instruction	Maintenance	Library	Other or Not Specified	Total	Endowment	Tuition	Individuals	Church	Other or Not Specified
—	—	—	—	—	—	—	—	—	—	—	—	—
6	—	—	—	—	—	—	7	—	—	—	—	7
—	—	—	—	—	—	—	—	—	—	—	—	—
15	—	1	10 [3]	2	—	2	48	4	—	1	37	6
47	—	—	—	—	—	—	59	40	—	—	—	19
86	3	3	39 [4]	29	2	10	71	71	—	—	—	—
3	—	—	2	—	—	—	—	—	—	—	—	—
155	5	—	85	4	9	52	155	99	43	—	—	13
47	7	—	14	8	—	18	47	—	—	—	—	47
64	—	—	36	12	—	6	51	—	—	—	—	—
27	—	—	—	—	—	—	—	—	—	—	—	—
84	—	2	47 [4]	10	6	19	87	80	0	1	4	2
100	3	12	47	8	3	27	100	70	—	5	10	15
130	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—
53	5	5	17	6	1	19	54	14	0	4	35	1
16	—	—	11 [4]	—	—	—	16	11	—	5	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—
47	8	—	18	10	6	4	43	40	2	—	—	1
12	1	—	8	2	—	1	11	—	—	8	3	—
24	1	—	14	5	1	3	20	20	—	—	—	—
46	7	—	29	5	3	2	55	51	—	—	2	2
87	6	1	53	10	10	7	86	86	—	—	—	—
47	9	—	30	4	—	4 [11]	40	28	—	—	—	11
50	3	2	31	6	2	5	44	42	—	—	—	2
18	—	—	13 [4]	3	—	2	13	—	—	—	6	7
108	9	—	64	18	4	13	110	65	—	—	—	45
15	4	—	11	—	—	—	14	8	—	—	5	—
34	5	1	14	6	2	6	37	20	7	—	9	1
—	—	—	—	—	—	—	—	—	—	—	—	—
17	—	—	—	—	—	—	16	6	—	1	2	7
27	—	—	—	—	—	—	28	1	—	5	21	—
—	—	—	—	—	—	—	30	—	—	—	—	—
19	—	—	—	—	—	—	19	—	—	—	—	—
29	—	—	8	1	—	20	30 [7]	3	1	4	3	10
61 [7]	—	—	21	6	—	16	61 [7]	21	—	6	10	16
8	—	—	—	—	—	—	8	—	—	—	—	—
15	—	—	8	3	—	4	11	—	—	11	—	—
34	—	—	7	23 [12]	—	4	34	—	—	8	3	23
7	—	—	5	1	—	1	8	5	—	—	3	—
31	—	—	16	11	1	3	33	29	—	—	3	1
9	—	—	—	—	—	—	—	—	—	—	5	—
—	—	—	—	—	—	—	—	—	—	—	—	—
15 [8]	—	—	1	—	—	—	16	—	—	16	—	—
45 [8]	—	—	—	—	—	—	—	—	—	—	—	—
15	—	1	10	2	1	1	15	1	0	8	6	—
89	5	—	45	19	2	18	73 [7]	39	9	10	14	1
120	14	1	50	14	6	35	131 [7]	52	8	2	5	66
158	10	—	52	—	8	88	164	54	9	2	—	100
27	—	—	—	—	—	—	24	19	1	—	1	3
15	3	1	10	1	—	—	15	2	1	9	3	—
18	—	—	7 [4]	2	—	9	8	1	—	—	—	6
—	—	—	—	—	—	—	—	—	—	—	—	—
3	—	—	2 [4]	1	—	—	4	1	—	—	—	3
7	3	—	2	2	—	—	10	3	—	4	2	1
—	—	—	—	—	—	—	—	—	—	—	—	—
38	3	1	27	3	1	4	40	4	0	6	30	—
14	—	—	6	8	—	—	16	—	2	—	8	6

TABLE M — FINANCIAL REPORTS OF THEOLOGICAL

Seminary	Assets: Total	Equipment and Plant: Campus	Equipment and Plant: Buildings	Equipment and Plant: Books	Equipment and Plant: Other or Not Specified	Productive Funds: Endowment	Productive Funds: Other	Indebtedness
83	375	25	125	7	—	150	68	0
84	469	55	—	—	136	268	10	—
85	762	—	—	21	207	534	—	—
86	1,875	—	—	—	957	855	63	—
88	1,565 [7]	—	400 [8]	50	500	106 [5]	—	20
89	411	—	—	6	120	285 [5]	—	385
91	1,043	—	—	23	550	470 [5]	—	—
92	2,794	—	—	49	499	2,246 [5]	—	0
93	389 [7]	—	—	8	—	139 [5]	—	—
94	4,055	—	—	111	580	3,364 [5]	—	—
95	976	—	—	21	225	730 [6]	—	—
96	1,366	—	—	39	508	644	174	47
97	—	—	—	5	—	70	—	—
98	73	—	—	1	—	36	36	—
99	734	—	200	15	—	397	122	—
100	447 [14]	—	110	12	78	217	30	—
101	626	—	—	30	56	340	200	8
103	—	—	75	4	—	3	—	—
104	107	—	—	—	36	70	1	0
105	955	—	—	—	325	497	133	—
106	1,546 [15]	—	—	—	486	1,011	49	—
107	4,761	—	—	—	2,315 [16]	2,397	49	78
108	436	5	105	11	2	314	—	—
111	602	2	105	25	10	460	—	15
113	856	—	—	23	220	300	313	0
116	1,161	—	400 [8]	56	5	700	—	—
117	243	—	48	15	—	180	—	—
118	297	—	—	11	144	130	12	6
120	798	—	—	—	345	237	216	24
122	1,079	20	162	40	—	808	49	26
123	513	—	52	15	57	357	32	—
124	—	—	72	4	—	185	8	0
125	—	40	70	3	—	300	—	—
126	100	—	—	—	50	50	—	—
128	399	46	280	25	12	36	—	30
129	—	—	—	—	—	698 [17]	—	—
131	8,572	1,200	1,575	200	50	5,547	—	165
132	—	—	—	—	—	418 [6]	—	—
135	306	—	106	8	—	192	—	—
136	152	—	—	—	36	106	10	3
138	—	—	—	—	—	—	—	—
146	—	—	—	—	—	142 [5]	—	—
155	1,161	—	—	—	700	461	—	13
157	—	—	175	—	3	—	—	—
159	627	—	—	—	227	400	—	25
160	—	—	—	—	—	200	112	—
162	125	—	—	—	25	100 [5]	—	0

[1] Includes 105 seminaries which gave complete or partial information. The following 57 seminaries are excluded because no data are available: 3, 6, 12, 19, 20, 21, 22, 25, 40, 50, 53, 54, 55, 56, 57, 59, 60, 61, 64, 65, 68, 79, 81, 82, 87, 90, 102, 109, 110, 112, 114, 115, 119, 121, 127, 130, 133, 134, 137, 139, 140, 141, 142, 143, 144, 145, 147, 148, 149, 150, 151, 152, 153, 154, 156, 159, 161. See Table A for name corresponding to each number. The unit in this table is $1,000 or major fraction thereof. All items of less than $500 are dropped. All items of $500 or more are entered as $1,000. For this reason blank spaces may indicate an amount of less than $500 or that the information is lacking. Zeros indicate that the seminary has no asset or liability of the kind specified in the heading. A discrepancy of $1,000 between totals and the sum of the items reported is due to the practice of reckoning more than half as a unit.

[3] Plus other assets, valuation not stated.

[4] Includes Administration.

[5] Includes library staff and extension.

[6] Undifferentiated.

SEMINARIES IN THOUSANDS OF DOLLARS, 1920-21[1]

EXPENSES							INCOME					
Total	Administration	Promotion	Instruction	Maintenance	Library	Other or Not Specified	Total	Endowment	Tuition	Individuals	Church	Other or Not Specified
19	—	—	—	—	—	—	23	10	—	—	13	—
39	4	2	20	3	—	10	42	17	—	3	21	1
45	—	—	—	—	—	—	38	—	—	—	—	—
69	11	3	25	18	2	10	66	50	—	1	13	1
91	8	2	36	7	2	36	91	52	14	14	11	—
29	—	—	—	—	—	—	29	—	—	—	—	—
38[7]	—	1	13	—	—	3	40	—	—	—	—	—
117	—	—	—	—	—	—	119	—	—	—	—	—
18	—	—	—	—	—	—	16	—	—	—	—	—
199[7]	12	1	60	—	12	3	183	—	—	—	—	—
48	—	—	—	—	—	—	45	—	—	—	—	—
76	12	2	28	17	3	14	68	44	—	3	8	13
7	—	—	—	—	—	—	—	4	—	—	—	—
5	—	—	4	—	—	1	3	3	—	—	—	—
39	—	—	—	—	—	—	25	—	—	—	—	—
28	4	1	17	5	1	—	28	13	—	7	7	1
28	2	—	15	7	—	4	26	20	1	5	—	—
—	—	—	—	—	—	—	6	—	—	—	—	—
4	—	—	3[4]	1	—	1	4	3	—	—	1	—
—	—	—	—	—	—	—	34	28	—	6	—	—
57	6	—	36	13	—	2	54	40	3	8	—	3
174[7]	28	1	59	51	6	44	185	116	0	22	0	47
17	1	—	7	6	—	3	18	17	—	—	—	1
30	—	—	—	—	—	—	28	25	2	2	—	—
36	—	—	—	—	—	—	—	26	—	—	—	—
—	—	—	—	—	—	—	40	37	—	—	3	—
18	—	—	—	—	—	—	18	—	—	—	—	—
21	—	—	15	4	1	2	20	8	—	—	10	2
31	2	1	16	3	4	5	33	20	—	—	13	—
47	7	1	18	8	3	10	47	44	—	1	1	1
15	—	—	7	2	—	5	14	13	—	—	—	1
11	1	—	9	—	—	1	11[7]	—	0	—	—	1
18	—	—	12	6	—	—	20	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—
29	5	2	11	4	—	7	23	2	—	21	—	—
69	48	—	—	—	4	17	69	41	2	16	—	10
410	34	2	181	89	20	84	337	290	30	7	—	10
25	2	1	17	4	1	—	25	18	—	—	—	7
23	2	—	8	12	—	1	24	10	—	6[5]	—	8
12	5	—	6	—	—	1	12	6	1	—	3	3
8	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	20	—	—	—	—	—
54	4	—	26	12	3	9	48	27	—	—	19	2
13	—	—	11	1	1	—	13	—	—	—	13	—
35	—	1	20	13	1	—	34	25	—	4	5	—
20	3	—	16	—	—	1	21	15	—	—	6	—
15	1	—	8	3	1	1	14	—	—	—	14	—

[6] Insured for this amount, no other estimate given.

[7] Items do not add to totals reported.

[8] Excludes present value of site.

[9] Amount of Divinity School, endowment at time of consolidation with college. Undifferentiated.

[10] Includes new campus valued at $85,000.

[11] Salaries in Slavic Department.

[12] Estimated.

[13] Debt Service.

[14] Plus 75 acres of farm land.

[15] School is being practically refounded and data should be so understood. Chapel costing $150,000 is about to be built.

[16] The book value of the plant and equipment is $2,210,000 with current assets of $105,000. The estimated present value of the plant is reported as $2,725,000.

[17] During 1922-1923 Andover and Harvard Theological School together spent about $104,000; administration, $27,000; instruction, $69,000; and library, $7,000. The income was $81,000. At the time of consolidation Andover had an endowment of $780,000 and Harvard Theological School, $698,000.

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